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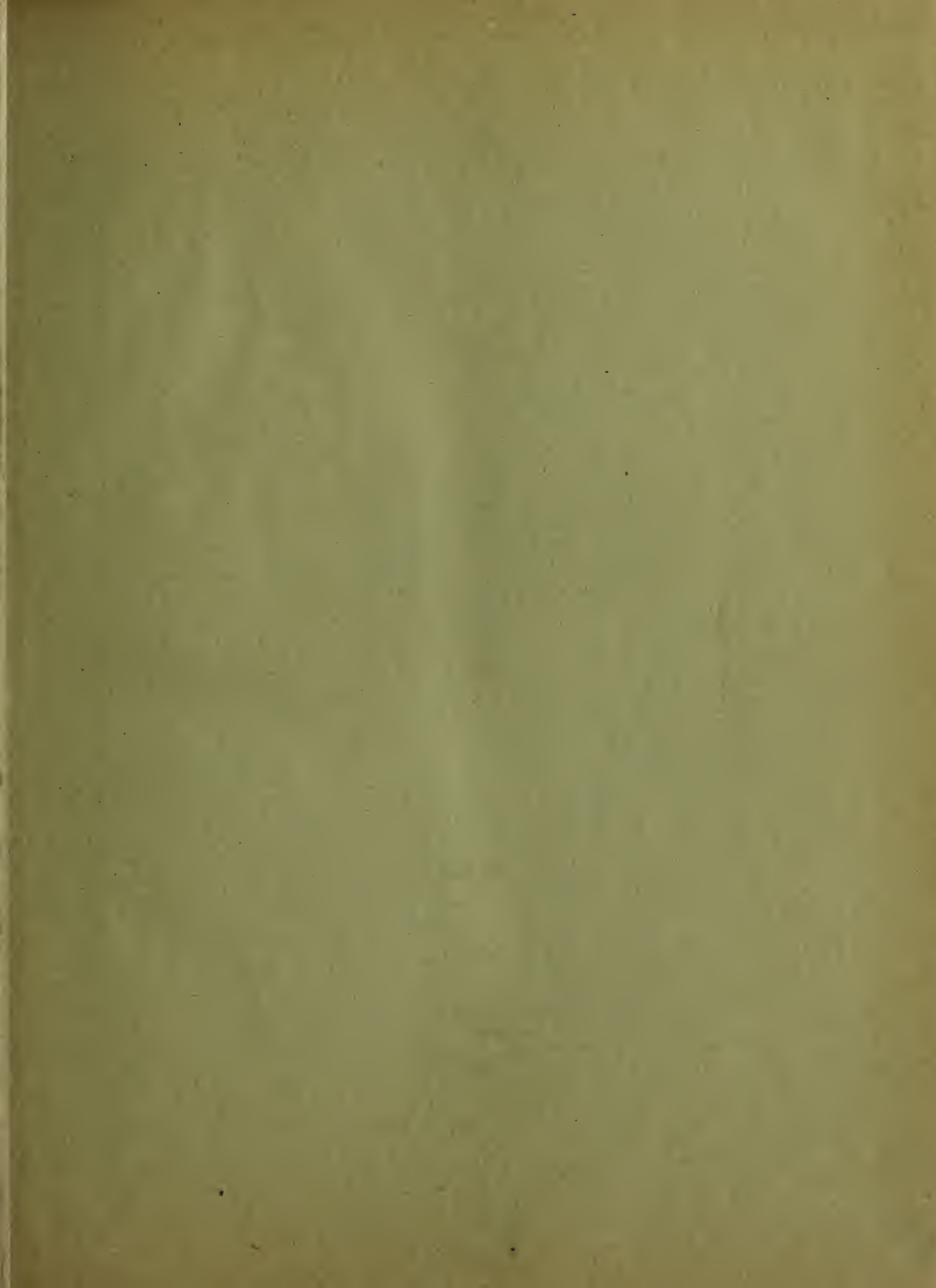
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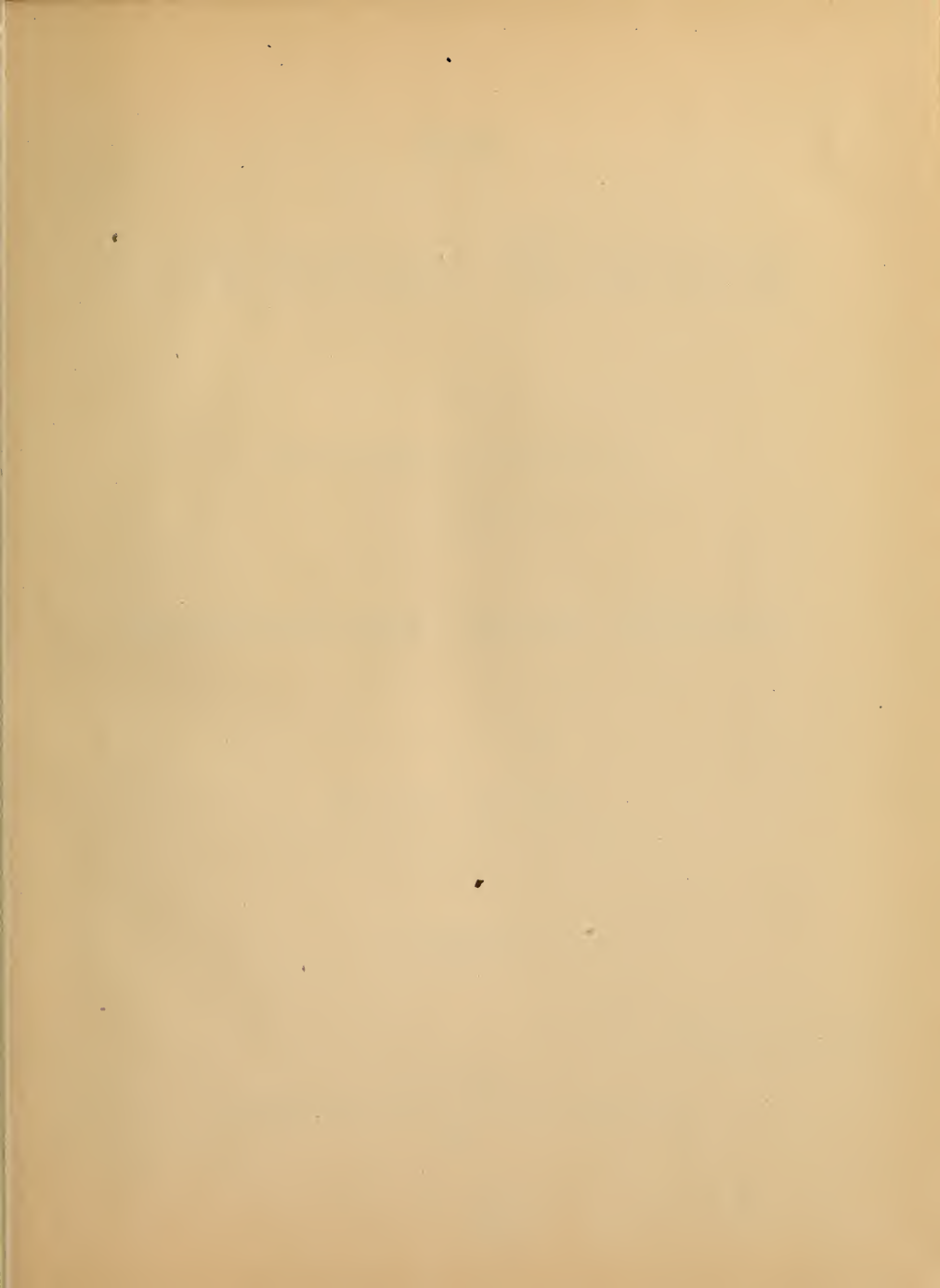
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THE
CHRISTIAN WORKER

—A—

PRACTICAL MANUAL

FOR

Preachers and Church Officials.

BY

DR. JOS. H. FOY,

Pastor Fourth Christian Church, St. Louis, Mo.



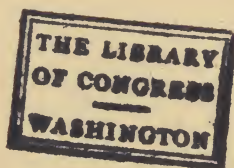
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AFFLICTION.

[See *Consolation.*]

I.

Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground; yet man is born unto trouble, as the sparks fly upward. I would seek unto God, and unto God would I commit my cause: who doeth great things and unsearchable; marvelous things without number.—*Job 5: 6-9.*

Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law; that thou mayest give him rest from the days of adversity, until the pit be digged for the wicked. For the Lord will not cast off his people, neither will he forsake his inheritance. But judgment shall return unto righteousness: and all the upright in heart shall follow it.—*Psa. 94: 12-15.*

I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me. Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant.—*Psa. 119: 75, 76.*

Prepare thy heart, and stretch out thy hands toward him; if iniquity be in thy hand, put it far away, and let not wickedness dwell in thy tabernacles.

For then shalt thou lift up thy face without spot; yea, thou shalt be steadfast, and shalt not fear:

Because thou shalt forget thy misery, and remember it as waters that pass away:

And thy age shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning. And thou shalt be secure, because there is hope; yea, thou shalt dig about thee, and thou shalt take thy rest in safety.

Also thou shalt lie down, and none shall make thee afraid.—*Job 11: 13-19.*

Be not thou far from me, O Lord: O my strength, haste thee to help me.

Be not far from me; for trouble is near; for there is none to help.

Our fathers trusted in thee: they trusted, and thou didst deliver them.

They cried unto thee, and were delivered: they trusted in thee, and were not confounded.

For he hath not despised nor abhorred the afflictions of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.—*From the 22nd Psalm.*

The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?

For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me upon a rock.

I had fainted, unless I had believed to see the goodness of the LORD in the land of the living.

Wait on the Lord: be of good courage, and he shall strengthen thy heart: wait, I say, on the Lord.—*From the 27th Psalm.*

Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness.

For his anger endureth but a moment; in his favor is life: weeping may endure for a night, but joy cometh in the morning. Hear, O Lord, and have mercy upon me: Lord, be thou my helper. Thou hast turned for me my mourning

into dancing: thou hast put off my sackcloth, and girded me with gladness;

To the end that my glory [tongue] may sing praise unto thee, and not be silent. O Lord my God, I will give thanks unto thee forever.—*From the 30th Psalm.*

II.

In thee, O Lord, do I put my trust; let me never be ashamed: deliver me in thy righteousness.

I will be glad and rejoice in thy mercy: for thou hast considered my trouble; thou hast known my soul in adversities;

And hast not shut me up into the hand of the enemy: thou hast set my feet in a large room.

Have mercy upon me, O Lord, for I am in trouble: mine eye is consumed with grief.

For my life is spent with grief, and my years with sighing: my strength faileth because of my iniquity, and my bones are consumed.

Oh how great is thy goodness, which thou hast laid up for them that fear thee.

Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues. Blessed be the Lord: for he hath shewed me his marvelous kindness in a strong city.

For I said in my haste, I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications when I cried unto thee.

O love the Lord, all ye his saints: for the Lord preserveth the faithful, and plentifully rewardeth the proud doer.

Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord.—*From the 31st Psalm.*

Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance.

This poor man cried, and the Lord heard him, and saved him out of all his troubles.

The ANGEL OF THE LORD encampeth round about them that fear him, and delivereth them.

The righteous cry, and the Lord heareth, and delivereth them out of all their troubles.

The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.

Many are the afflictions of the righteous: but the Lord delivereth him out of them all.

The Lord redeemeth the soul of his servants: and none of them that trust in him shall be desolate.—*From 32nd and 34th Psalms.*

I am poor and needy; yet the Lord thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God.

All thy waves and thy billows are gone over me.

Yet the Lord will command his loving kindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life. Why art thou cast down, O my soul? And why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God.

God is our refuge and strength, a very present help in trouble.

Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea. The Lord of hosts is with us; the God of Jacob is our refuge.—*From the 40th, 42d and 46th Psalms.*

BENEDICTIONS.

[All services of a public religious character should be closed with prayer *or* benediction. Better still, if time permit, with prayer *and* benediction.]

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.—*2 Cor. 13 : 14.*

Now the God of peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.—*Heb. 13 : 20, 21.*

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen.—*Jude 24, 25.*

The grace of our Lord Jesus Christ be with you all. Amen.—*Rev. 22 : 21.*

The Lord bless you, and keep you :

The Lord make his face to shine upon you, and be gracious unto you :

The Lord lift up his countenance upon you, and give you peace. Amen.—*Num. 6 : 24-26.*

BAPTISM.

I.

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him.

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.—*Matt. 3 : 13-17.*

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit:

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.—*Matt. 28 : 18-20.*

And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.—*Mark 16 : 16.*

But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him [John].—*Luke 7 : 30.*

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.—*John 3 : 5.*

After these things came Jesus and his disciples into the land of Judæa ; and there he tarried with them, and [the disciples] baptized.

And John also was baptizing in Ænon near to Salim, because there was much water there : and they came, and were baptized.—*John 3 : 22, 23.*

II.

And Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit.

Then they that gladly received his word were baptized : and the same day were added unto them about three thousand souls.—*Acts 2 : 38, 41.*

But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.—*Acts 8 : 12.*

Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water : and the eunuch said, See, here is water ; what doth hinder me to be baptized ? And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still : and they went down both into the water, both Philip and the eunuch ; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more : and he went on his way rejoicing.—*Acts 8 : 35-39.*

III.

Sirs, what must I do to be saved ? And they said, Believe on the Lord Jesus Christ, and thou shall be saved, and thy house. And they spake unto him the Word of the Lord, and to ALL that were in his house. And he took them the same hour of the night, and washed their stripes ; and was baptized, he and

all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with **ALL** his house.—*Acts 16: 30-34.*

And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing, believed, and were baptized.—*Acts 18: 8.*

And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.—*Acts 22: 16.*

Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.—*Rom. 6: 3, 4.*

Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.—*Col. 2: 12.*

For ye are all the children of God by faith in Christ Jesus.

For as many of you as have been baptized into Christ have put on Christ.—*Gal. 3: 26, 27.*

BAPTISMAL FORMULAS.

By the authority of the Glorified Head of the church, I baptize thee (using the given name of the candidate, or the words, "my brother," "my sister," "my child,") into the name of the Father, and of the Son, and of the Holy Spirit. Amen.

In obedience to the Great Commission, and upon profession of your faith in the Lord Jesus Christ, I baptize thee (using the given name of the candidate, or some other designation,) into the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Upon the confession of your faith in Jesus as the Christ, the

Son of God, and your Savior, I baptize thee into the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Upon your profession of "repentance toward God and of faith in the Lord Jesus Christ," I baptize you into the name of the Father, and of the Son, and of the Holy Spirit. Amen.

NOTE.—Every congregation should have a baptistery in the church edifice, and it should be located in full view of the audience. Care should be taken in its construction to have it made sufficiently deep and long. Otherwise the impressive effect of the ordinance will be greatly marred, if not wholly destroyed. To hear the loud *slap* when a tall man is "buried" in less than two feet of water, and to see a preacher *struggling* to raise him to an erect posture again, are provocative of laughter even in the saints. The writer has had humiliating experiences in a certain baptistery in this city. Let there be kept on hand a supply of well-lead ed robes for both sexes. And it is well to remember that Christ did not say, He that believeth and is baptized in *cold* water shall be saved. Every congregation which can afford a baptistery at all should have a heating apparatus attached. The cost is trifling. "Let everything be done decently and in order," and we beg leave to suggest, in addition, "comfortably."

NOTES OF A SERMON ON BAPTISM.

- I. By whom authorized. Matt. 28:18, 19.
- II. An ancient type of baptism. 1 Cor. 10:1, 2.
- III. Proper subjects of baptism. Mark 16:15, 16; Heb. 11:6; Acts 8:36, 37.
- IV. The proper action of baptism.
 1. Instances: Mark 1:5; Matt. 3:16; John 3:23; Acts 8:38, 39.
 2. Allusions: Heb. 10:21, 22; Rom. 6:4; Col. 2:12; 1 Cor. 15:29.

V. The use or design of baptism.

1. Initiatory. Rom. 6: 3; Gal. 3: 27; John 3: 5; 1 Cor. 12: 13.

2. Declarative of faith. Acts 2: 41; Acts 16: 14, 15.

3. Pledge of forgiveness. Mark 16: 16; Acts 2: 38; 1 Pet. 3: 21; Acts 22: 16.

VI. It is a solemn pledge to live a holy life. Rom. 6: 4, 5; 2 Cor. 5: 17; Col. 3: 1-3.

VII. It shows forth the resurrection of the Lord Jesus Christ, as the Supper does his death; and is therefore a constant witness of his death. 1 John 5: 8.

VIII. There is danger of our losing the everlasting reward, even though we have

(a) Believed in God (Heb. 11: 6).

(b) Repented toward God.

(c) Believed in Jesus.

(d) Deliberately renounced sin.

(e) Made the good confession.

(f) And been baptized by Christ's authority, if we continue not in watchfulness and prayer. 1 Cor. 10: 1-12.

CHILDREN.

And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me.—*Matt. 18: 2-5.*

Then there were brought unto him little children, that he should put his hands on them, and pray; and the disciples rebuked them. But Jesus said, Suffer little children, and for-

bid them not, to come unto me; for of such is the kingdom of heaven.—*Matt. 19 : 13, 14.*

[See also Mark 9: 36, 37; Mark 10: 13-16; Luke 9: 47, 48; Luke 18: 15-17.]

NOTE.—A pastor who neglects the children of his flock is an unwise man. Their friendship and love are essential to his highest success. If by lack of tact, or by apparent indifference to them, he should excite their prejudice or aversion, his usefulness is greatly imperilled, if not ended, in that community. They distribute lavishly their praises or their unfavorable opinions, and the effect is speedy and marked. They are quick to discern a genuine interest in them and gratefully repay it. It is not necessary to cater to their whims or to indulge them overmuch in order to win them to your steadfast support. A cheerful, sunny-hearted man, who is gently authoritative in speech and manner, and who resolutely abstains from all petulance and scolding, can win and hold the children of his charge. A man who does not love children should seriously question his right to remain in the ministry. To the young preachers I would say, in all seriousness, cultivate your love for children and for young people. Try to get into hearty sympathy with them. Have a cordial smile for all, and don't be too dignified and reserved in your intercourse with them. Shake hands all around and cultivate your memory for names. Children, even more than their elders, appreciate such recognition as shows that you have kept them in friendly remembrance. If I see the young dodging the pastor "on his round through the town," or showing a decided inclination to "skip out" when they see him entering the front gate of their homes, I reach the conclusion at once that he has not commended the Christian religion to their favorable regard. Perhaps he has been strict to strictness; perhaps has relied upon ridicule and sarcasm instead of rational argument and loving persuasion. Children loved Jesus when he walked the earth, and they love all who are like Jesus now. Your indifference to children may depend upon an

abnormal development of certain characteristics which need pruning and repressing. Or the real feeling, of which you may be capable under healthful stimulation, may, as yet, be latent. Begin at once, and *act* by force of will and by steady method as you would like to act from loving spontaneity of choice. Strive persistently and consistently to *seem* what you would like regnantly to *be*, and the desirable and proper state of the heart will, in satisfactory measure, come and dominate you by and by.

Preach little sermons to them now and then. Let your talks be carefully studied and profusely illustrated. Use the black-board to a certain extent.

You can say in fifteen minutes all that a child can relish or retain. Keep on your study table the two volumes of Foster's Prose Illustrations. I give a list of books which I have found helpful :

"Living Water for Little Pitchers," by Rev. J. Stephens; "Sermons to Children," by Rev. John Todd; "Talks to Boys and Girls About Jesus," by W. F. Crafts; "Children's Meetings and how to Conduct Them," by Lucy J. Rider and Nellie M. Carman; "Ross's Sermons to Children."

I give a few specimen outlines of sermons to children :

SERMON TO CHILDREN.—NO. 1.

TEXT: "The flowers appear on the earth."—Song of Solomon 2: 12.

Picture a child making a beautiful bouquet of spring flowers, and then standing before it and saying, "Pretty flowers, what have you to say to me?"

They cannot talk as we do, but they have a voice—a meaning—and let us try to hear it. You have heard of the language of flowers? What is the language or voice of the rose? Of the lily? Of the violet? Of the honey-suckle? Of the geranium, etc.? Now, children, you understand what I mean.

Let us listen to the answer of the flowers, then, to the questioning child :

1. "God kept us safe all winter through."

Leaves dropped off, plants died down; but God took care of root and bulb. In God's hands we were safe.

Now, children, we are trying to teach you here to put yourselves in God's keeping. Where else do you learn this lesson? What is the little prayer you first learned? Who can repeat it? Hands up.

Learn this lesson of God's love and care and you will be ready for the *winter of life*. What is the winter of life? Who can tell? etc.

2. Another voice: "We came as soon as we felt God's smile."

Illustration: Mother comes in the morning and wakes her little children with a kiss. Spring sunshine, God's smile and kiss. The birds and flowers awake.

The secret of a beautiful and noble life is, getting and keeping the smile of God. How can we get it? How keep it?

3. Another voice: "It is hard work, but we are trying to do our best."

Every little flower has a fight to open and grow. Soil hard, insects abound. It has to be feeding and struggling, and holding on, and reaching out, and pushing upward, and growing continually. It *must* keep on and up, or *die*.

So the flowers say, You must not mind if you do find it hard to be good. They say:

"If at first you don't succeed,
Try, try again."

Who can repeat a verse of this poem? Yes, they say, "Try again, and God will help you."

4. Another voice: "We are each doing earnestly our own part."

The flowers are not all alike, not *equally* pretty, not equally fragrant. Their variety is their charm. But they seem to say:

"All of us can be pure, all of us can be beautiful, all of us can carry a message from God, and some of us can be fragrant, too."

So, children, listen to the message of the flowers. Be pure, beautiful, useful.

Jesus is called the "Rose of Sharon and the Lily of the Valley."

SERMON TO CHILDREN.—NO. 2.

TEXT: "First the blade."—Mark 4: 28.

What makes the blade (of Indian corn, *e. g.*) interesting to us? Just this: it has in it a *large promise*.

You stand by a field shining all over with green blades—no ears, no flowers, no grains, no full corn in the ears—only blades as yet.

They are just like you, children, only beginning their life.

I. AT PRESENT ONLY BLADES.

And what can blades do? Guess. Guess again. I will tell you: *They can be good and grow.*

God's law is, *first the blade*. Some wish we all were made at once grown up men and women. What would earth be without children?

Some children want to learn all at once. Better not. Tell me the benefit of study, toil, difficulty.

Some people want to be full-grown Christians all at once. Better God's way, *first the blade*: (a) A little child's piety; (b) a youth's piety; (c) a man's or woman's piety.

A child should be a good child; just as a blade should be a good blade.

II. SOON THERE WILL BE LONGER BLADES.

If the blades could talk, and you were to ask them what they were doing, they would say: "Making haste to grow and be useful, and feed and gladden some hearts."

What are you doing, children? You must grow into an (a) honor to God and a joy to men; or, (b) a shame to God and a curse to men.

What kinds of men and women honor (glorify) God and bless men?

Mention those or some of them who are curses to men. Which do you wish to grow to be?

How does the farmer try to make his blades greener, stronger,

better? So we are trying here in the Sunday-school to make you better. Will you help us? How may you help us?

SERMON TO CHILDREN.—NO. 3.

TEXT: "I am the good shepherd; the good shepherd giveth his life for the sheep."—John 10: 14.

I. The figure of "sheep" suits us. They are silly animals. Why?

1. They cannot guide their own way. Must have a shepherd. A dog, or a wolf, or a tiger, needs no shepherd.

2. Sheep cannot keep or defend themselves. They are helpless when frightened, and would as soon run over a cliff as not.

3. They quickly follow a leader, even though he set a bad example.

4. They are exposed to many dangers. Some of them.

II. Word "shepherd" suits Christ. He cares for, watches, guides, defends us.

1. A shepherd must be *strong*, to carry and defend us. Christ is strong. How do we know?

2. A shepherd must be *wise*, to guide to suitable food. Is Christ wise? How do you know?

3. A shepherd must be *watchful*, to quickly see our foes. Is Christ watchful? How do you know?

4. A shepherd must be gentle and loving, to meet the needs of lambs and weary ones. Is Christ loving and gentle? How do you know?

III. Why is Jesus called the "Good" Shepherd?

He gave his life a ransom for us. He left Heaven and toiled and suffered in mortal flesh for us. We ought to be grateful to him, and try to serve him.

IV. If he is the Good Shepherd we ought to be "good sheep." What are good sheep?

1. Such as listen *for* the Shepherd's voice.

2. Such as listen *to* (obey) the Shepherd's voice.

3. Such as keep close to the Good Shepherd.

"My sheep hear my voice, and they follow me."

SERMON TO CHILDREN.—NO. 4.

SEVEN "MINDS."

1. Mind your *tongue*! Don't let it speak hasty, cruel, unkind words.
2. Mind your *eyes*! Don't permit them to see wicked books, pictures, or other objects.
3. Mind your *ears*! Don't suffer them to listen to wicked speeches, songs, or words.
4. Mind your *lips*! Don't let tobacco foul them, nor strong drink pass them.
5. Mind your *hands*! Don't let them steal, or fight, or write evil words.
6. Mind your *feet*! Don't let them walk in the steps of the wicked.
7. Mind your *heart*! Don't let the love of sin dwell in it. Put Christ in it to keep it.

SERMON TO CHILDREN.—NO. 5.

WHAT BOYS SHOULD BE.

1. Be true—be genuine. The opposite to this is to be false in heart and counterfeit in life. Speak of the evils of counterfeit food (adulterated), counterfeit medicines, counterfeit money, counterfeit people.
2. Be pure in thought, speech—pure in mind and body. A leper in olden times had to cry out "unclean" when he went among men, that they might avoid touching him. So a man or boy full of smutty stories, oaths, etc., ought to be forced to cry "unclean."
3. Be unselfish. Care for the feelings of others. Be respectful and polite. Treat ladies and the aged especially with consideration. Give up your seat to them. Do not crowd, push, jostle. Be just, generous, noble, manly. Reverence things sacred.
4. Be self-reliant and self-helpful. Be industrious always, and self-supporting at the earliest proper age. All honest work

is honorable, and an idle, useless life of dependence on others is disgraceful.

SUMMARY.—Be genuine; be pure; be unselfish; be self-helpful. These four properly mastered will bring all the rest of the virtues.

CHRISTMAS.

Christmas celebrates a gift,—God's gift to the world,—and the world commemorates it with a grand festival of gift-giving. The custom is beautiful and beneficent. How commonly, however, is our giving confined to those who will remember us! Christmas is indeed a day for home and friends. But it is pre-eminently a day for remembering the homeless and the friendless. The Christmas-giving which does not include in its benefactions those who can only pay in "thanks, the exchequer of the poor," is not true to the spirit of the Christ. Let us not forget God's poor, those children of his who are always with us. On Christmas day the world in all Christian countries is full of good wishes and good-will. Men and women are generous, amiable, considerate, courteous, and happy in that finest way,—in the happiness of others.

The song of the angels comes to us as a benediction granted and a prophecy fulfilled, as the Christ-child's festival rolls around the world. A person must have a positive genius for misery and meanness who can withstand everybody's good wishes for his happiness. Selfishness is ashamed of itself, or ought to be, when the very air is full of love and thoughtfulness for others. If these holiday influences are so blessed for a day or a week, why are they not good for a year and for all time? Let us pitch our whole life nearer to the key of the Christmas strain.

The religious observance of Christmas does not prevail in all

religious bodies, but the custom of drawing lessons from the birthday of our Lord on Christmas day, or the Sunday next preceding, is becoming universal. A few outlines are presented:

THE ADVENT OF THE MESSIAH.

1. Importance is attached in Scripture to the knowledge of Christ. John 17:3; Phil. 3:8-11. It cannot be unimportant, then, to see what is revealed to us concerning his coming into the world, and the objects of his coming.

2. Birth of Jesus pre-announced. Luke 2:35.

3. What he was called. Matt. 2:23; Matt. 1:25.

4. Why he was called Jesus. Matt. 1:21.

5. Circumstances of a remarkable character attending his birth and infancy. Luke 2:8-14; Matt. 2:1, 2; Luke 2:25-32; 2:36-38.

6. The prophets on the objects of his coming. Psalms 72:2-8; Isaiah 9:6, 7; Isaiah 11:2-5; 11:6-9; 35:1-10; 25:6-9; 55:4; Daniel 7:13, 14; Micah 4:1-4.

7. John the Baptist speaks of him. John 1:29.

8. Jesus speaks of his own mission. Luke 19:10; Luke 4:17-21; John 18:37; John 12:46; John 6:35; John 3:16, 17; Matt. 11:27-30.

9. The angel Gabriel. Luke 1:32, 33.

10. Dominion through suffering. Luke 24:46, 47; 1 Peter 1:10, 11; 1 Peter 2:21-25; Luke 24:26.

11. The objects of his kingdom not to be speedily accomplished. Mark 4:26-29.

12. But they will certainly be accomplished. Isaiah 55:8-13; Daniel 7:27; Revelation 11:15; Psalm 72:15-19.

LESSONS FROM BETHLEHEM.

1. The hopefulness of the life of Jesus, far-reaching to the limits of time, of the world, of the degradation of the race. Every age, spot and soul has felt the inspiration of the thought, "God so loved the world," etc.

2. Poverty consecrated. He took up poverty as a higher life of service because a harder life.

3. We learn *humility* here. Greatness does not consist in outward circumstances.

4. We learn patience: need of acceptance of God's will in God's way, *i. e.*, self-abandonment. Study the patience of God's Incarnate Son!

5. We learn the value of the soul.

6. The lesson of the brotherhood of man and the Fatherhood of God.

CONSOLATION.

[See *Affliction.*]

I.

My Son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

Furthermore, we have had fathers of our flesh who corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.

Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them who are exercised thereby.—*Heb. 12.*

Behold, happy is the man whom God correcteth: therefore depise not thou the chastening of the Almighty: for he maketh sore, and bindeth up: he woundeth, and his hands make whole. He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee.—*Job 5 : 17-19.*

The Lord will not cast off his people, neither will he forsake his inheritance.—*Psa. 94: 14.*

There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.—*1 Cor. 10: 13.*

The Spirit himself beareth witness with our spirit, that we are the children of God: and if children, then heirs: heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.—*Rom. 8: 16-18.*

II.

For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.—*2 Cor. 4: 17, 18.*

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in our tribulation, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer; or whether we be comforted, it is for your consolation and salvation. And our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation.—*2 Cor. 1: 3-7.*

Beloved, think it not strange, concerning the fiery trial which is to try you, as though some strange thing happened

unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.—*1 Pet. 4: 12.*

And one of the elders answered, saying unto me, These who are arrayed in the white robes, who are they, and whence came they?

And I said unto him, Sir, thou knowest. And he said unto me, These are they who came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat. For the Lamb who is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.—*Rev. 7: 13-17.*

He that dwelleth in the secret place of the most high shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God: in him will I trust. Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him and honor him, and show him my salvation.—*From the 91st Psalm.*

III.

The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me: thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil: my cup runneth over. Surely

goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.—*Psa. 23 : 1-6.*

Behold, O God our shield, and look upon the face of thine anointed. For a day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness. For the Lord God is a sun and shield: the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in thee.—*Psa. 84 : 9-12.*

Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation.—*Isa. 12 : 2.*

Although the fig-tree shall not blossom, neither shall fruit be in the vines: the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places.—*Hab. 3 : 17-19.*

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.—*Matt. 11 : 28-30.*

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you. And if I go and prepare a place for you, I will come again, and receive you unto myself: that where I am there ye may be also.—*John 14 : 1-3.*

COLLECTIONS.

The minister in charge of a congregation should prepare a directory for the use of his members and for his own convenience. In large cities the "address" (number and street) of every member should be found in this directory. Every year or two a new edition, noting changes of residence, deaths, alteration in names by reason of marriage, accessions since the last edition, withdrawals, removals, etc., should be issued. The cost is small, and the result in the way of arousing a congregational spirit and promoting good feeling is gratifying. The order of service, the number and dates for the collections should find a conspicuous place on the pages of the directory. While taking up the usual morning and evening collections, it may be found agreeable to direct the organist (where instrumental music is used) to play a soft, sweet voluntary. Or the minister, if so disposed, standing in the pulpit, may repeat passages of Scripture which enjoin liberal giving.

Cast thy bread upon the waters: for thou shalt find it after many days. In the morning sow thy seed, and in the evening withhold not thy hand.—*Eccl. 11.*

Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty.

Withhold not good from them to whom it is due, when it is in the power of thy hand to do it. Say not unto thy neighbor, Go, and come again, and to-morrow I will give, when thou hast it by thee.—*Prov. 3.*

Upon the first day of the week let every one of you lay by him in store, as God hath prospered him. Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also. For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became

poor, that ye through his poverty might be rich. Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.—*1 Cor. 16.*

I have shewed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.—*Acts 20 : 35.*

Do ye not know that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers with the altar? Even so hath the Lord also ordained that they who preach the gospel should live of the gospel.—*1 Cor. 9:13, 14.*

He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver.—*2 Cor. 9 : 6, 7.*

Let him that is taught in the word minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth that shall he also reap.—*Gal. 6 : 6, 7.*

As we have therefore opportunity, let us do good unto all men; and especially unto them who are of the household of faith.—*Gal. 6 : 10.*

Charge them that are rich in this world, that they be ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.—*1 Tim. 6 : 17-19.*

God is not unrighteous, that he will forget your works and labor that proceedeth of love; which love ye have shewed for his name's sake, who have ministered unto the saints, and yet do minister.—*Heb. 6 : 10.*

To do good and to communicate forget not; for with such sacrifices God is well pleased.—*Heb. 13 : 16.*

Whoso hath this world's goods, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?—*1 John 3 : 17.*

He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again.—*Prov. 19 : 17.*

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in time of trouble.—*Psa. 41 : 1.*

Give alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord shall not be turned away from thee.

Be liberal after thy power. If thou hast much, give plentifully; if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou to thyself a good reward in the day of necessity.

CHURCH OF GOD.

1. Jesus' declaration respecting it. *Matt. 16:18.*
2. The word usually translated *church* in the New Testament means an assembly called out or separated for special purposes.
3. In certain passages the idea of separation from the unbelieving and disobedient is made prominent. *2 Cor. 6:17, 18; Acts 19:8, 9.*
4. The word *church* having been adopted by the founder and wise master-builders of the Christian religion, it thereupon acquired an enlarged meaning. Two uses of the word in its Christian sense are to be found in the New Testament:

(1) It is used to designate the entire brotherhood of believers. Eph. 1:22, 23, 25-27.

(2) To describe the assembly of believers in any given locality. 1 Cor. 1:1, 2; 1 Thess. 1:1.

5. Christ the Head of the church. Eph. 1:22; Col. 1:18.

6. The foundation of the church. 1 Cor. 3:11; Eph. 2:20.

7. Officers divinely appointed. Eph. 4:11, 12; 1 Cor. 12:28.

8. How long these classes of officers were to continue. Eph. 4:13-16.

9. Exercise of extraordinary powers in the first churches. 1 Cor. 12:7-11.

10. These extraordinary gifts were to cease. 1 Cor. 13:8-10.

11. Figures used in the New Testament to set forth the church of God:

(1) A TEMPLE (Eph. 2:21) of which (a) Jesus is the foundation, Eph. 2:20; (b) obedient believers the *material*, 1 Pet. 2:5, 6; Eph. 2:22; 1 Cor. 3:9; (c) God and the apostles *builders*, 1 Cor. 3:9, 10; (d) the Holy Spirit the *Indweller*, 1 Cor. 3:16; 2 Cor. 6:16; Eph. 2:22.

(2) A FAMILY. Gal. 3:26-28.

(3) A ROYAL PRIESTHOOD. 1 Pet. 2:9.

A light-house at the entrance of a harbor. Phil. 2:14-16.

12. The church of God may be recognized by certain characteristics:

(1) By unity. Eph. 4:4-6.

(2) By catholicity. 1 Cor. 1:2; Col. 3:11; Eph. 3:14, 15.

(3) By equality. Matt. 20:25-28; Matt. 28:8-12; James 1:9, 10; Rom. 12:3-5, 10; 1 Tim. 5:1, 2; 1 Pet. 5:1-5.

(4) By love. John 13:34, 35; Eph. 5:1, 2; 1 John 3:4.

(5) By spirituality. 1 John 2:15-17; 1 Pet. 2:5; James 4:4-10; Eph. 5:21; 1 Cor. 3:17.

(6) By submission to Jesus, the Christ, as the only Head of the church. Eph. 5:23, 24.

13. The scriptural teaching on the design of the church. 1 Pet. 2:9; Phil. 2:14-16; Matt. 5:13-16; 1 Cor. 14:24, 25; Eph. 3:10, 21.

14. The church the object of divine love. Eph. 5:25; Acts 20:28; 1 Tim. 3:15.

15. God's love for his ancient covenant people. Zech. 2:8; Isa. 49:14-16.

16. The church in her final perfection. Eph. 5:27; Rev. 19:6-9.

DEACONS.

The occasion of their first appointment is given in Acts 6:1-7.

“And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecian Jews against the Hebrews, because their widows were neglected in the daily ministration [of food]. And the twelve called the multitude of the disciples unto them, and said, It is not fit that we should forsake the word of God, and serve tables. Look ye out, therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business. And we will continue stedfastly in prayer, and in the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch: whom they set before the apostles: and when they had prayed, they laid their hands on them.”

Deacons in like manner must be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them serve as deacons, if they be blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let deacons be husbands of one wife, ruling their children and their houses well. For they that have served well as deacons gain to themselves a good

standing, and great boldness in the faith which is in Christ Jesus.—1 Tim. 3 : 8-17.

The deacon's office confers no *authority* to preach, though he may exercise that privilege in common with every disciple. His *official* duty is limited to the secular business and concerns of the church, though his *work* need not be. In caring for the church property, in looking up and supplying in Jesus' name the wants of the poor of the congregation, in raising funds for the support of the various activities of the church, deacons are able to do much outside the line of strict official duty. They should wait on the congregation when collections are taken and when the Lord's Supper is administered. They should either act as ushers or see that ushers are appointed. In a word, they are charged with all the ministries that relate to the secular interests of the church. A wide-awake board of deacons can do much toward promoting the efficiency and comfort of a congregation. Such a board will see to it that the bread and wine are provided, that the church edifice is kept clean and in a state of repair, that the hymn-books are distributed and collected again, that a supply of fuel is on hand during cold weather. Even such things as hitching-posts, horse-blocks, water-pails, etc., will not be considered unworthy of their attention. The church treasurer and church clerk should be chosen from the deacons.

I.

OUTLINE OF SERMON ON THE OFFICE OF DEACON.

1. The appointment of deacons was not a temporary expedient for a special emergency. We find allusions to them as a class of officers in the apostolic churches, *e. g.*, see Phil. 1:1: "Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus which are at Philippi, with the bishops [overseers] and deacons: grace to you and peace from God our Father and the Lord Jesus Christ."

2. The word *deacon* is a translation of the Greek noun, *diakonos*, which means a minister, servant, attendant. This

designation was applied in a large sense to the bishops or elders, to the apostles, and even to Jesus himself. See Matt. 20:28; Phil. 2:6-8; 1 Cor. 3:5; 1 Cor. 4:1.

3. But we have a clear distinction laid down as to the kinds of "deaconry" or *service*, to-wit: (1) Deaconship or ministry of the word, and, (2) Deaconship or ministry of tables. Acts 6:1-4. That is, SERVICE whose *prime* charge is the advancement of the spiritual interest of congregations; and SERVICE whose *prime* charge is care for the temporalities or material interests of the congregations of the saints.

4. Every Christian is to align himself and to become in some sense a servant or minister. Eph. 4:11, 12.

5. There is a service or ministry spoken of as distinct from teaching, exhorting and ruling (Rom. 12:6-8), and we read of a peculiar ministry to which this will apply. See 1 Cor. 16:15, 16; 2 Cor. 8:4; 2 Cor. 9:1; Heb. 6:10.

6. The qualifications of this peculiar diaconate are laid down in Acts 6:3; 1 Tim. 3:8-10, 12.

7. They are to be selected with care (Acts 6:3; 1 Tim. 3:10), set apart solemnly and publicly to their work (Acts 6:6), and promoted if found faithful to their duty. 1 Tim. 3:13.

8. No office or charge and no form of the diaconate unimportant. Our Lord's estimate of those who are willing to serve their brethren. Matt. 20:26, 27; Matt. 23:11, 12.

9. There were deaconesses as well as deacons in the apostolic churches. See Rom. 16:1, 6, 12; Phil. 4:3; 1 Tim. 3:11, New Revision; 1 Tim. 5:9, 10.

10. The functions or duties of the specific diaconate in the primitive churches were, (1) serving tables, Acts 6:23; (2) attending to the business of the church, Rom. 16:1, 2; (3) succoring and ministering to the distressed poor, 1 Cor. 16:15. From 2 Cor. 8:4 and 9:1 we know that ministering to the poor refers to care for the poor.

11. This care for the "temporalities" and material interests of the saints did not inhibit the deacons and deaconesses of apostolic times from "enlarging themselves" if occasion de-

manded, and helping forward the work of the Lord by co-operating with apostles, evangelists, and elders or bishops in any way not invasive of their peculiar prerogatives. The deacons, or some of them, *preached* (Acts 7:2; Acts 21:8) and in various ways forwarded spiritual as well as temporal interests. Rom. 16:6, 12; Phil. 4:3; 1 Tim. 3:13.

12. There are duties which all Christians should perform as they have opportunity, but order and efficiency require special assignment of work.

II.

ANOTHER OUTLINE OF SERMON.

1. Following up the early history of the church, we find a division of labor necessitated by the increase in number of the disciples. Acts 6:1.

2. Reason of this neglect of a part of the congregation, in temporal matters, is given in Acts 5:42.

3. Hence the suggestion of the apostles as to the remedy (Acts 6:2, 3), showing the congregation, too, to be the source of power.

4. Reason of the appointment of the seven to look after the temporal wants of the church. Acts 6:4. A principle therein enunciated.

5. Qualifications for deaconship. 1 Tim. 3:8-13.

6. Elected by the congregation. Acts 6:5.

7. Set apart by the apostles (Acts 6:6), and why, at first, by the twelve.

8. Result of this division of labor. Acts 6:7.

(a) This differentiation, or division of labor, grew naturally out of the wants of the church, and was not based on Christ's specific appointment, nor solely on apostolic authority.

(b) No minister of the gospel can succeed in his work until he is freed largely from temporal cares and labors.

(c) A responsible and honorable office, involving an obligation to be exemplars to the flock, and to lend hands and hearts to every activity of the church. Deacons should attend the prayer-meetings, assist in Sunday-school work, promote the

circulation of religious papers among the membership, strive to awaken and conserve a strong church and congregational spirit, arouse and keep alive an interest in missions, call attention to the general collections, greet strangers, attend and take part in the prayer-meetings, wait on the Lord's table, take up all collections, serve as ushers or appoint those who will serve, look after baptismal arrangements, recommend and when authorized attend to all needed repairs of the edifice for worship, provide coal, kindling, oil, etc., for the house of God, unite with the pastor and bishops in devising ways and means, etc.

DEDICATION OF CHURCH.

One thing have I desired of the Lord, *that* will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me: he shall set me upon a rock.—*Psa. 27 : 4, 5.*

How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God. Yea, the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young, even thy altars, O Lord of hosts, my King, and my God. Blessed are they that dwell in thy house: they will be still praising thee. Blessed is the man whose strength is in thee; in whose heart are the ways of them. Who passing through the valley of Baca make it a well; the rain also filleth the pools. They go from strength to strength, every one of them in Zion appeareth before God. O Lord God of hosts, hear my prayer: give ear, O God of Jacob. Behold, O God our shield, and look upon the face of thy anointed. For a day in

thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness. For the Lord God is a sun and shield: the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in thee.—*Psa. 84: 1-12.*

Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing. Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting, and his truth endureth to all generations.—*Psa. 100.*

I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together. Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee.—*Psa. 122.*

Blessed be thou, Lord God of Israel, our Father, for ever and ever. For we are strangers before thee, and sojourners, as all our fathers were: our days on the earth are as a shadow, and there is none abiding. O Lord our God, all this store that we have prepared to build thee a house for thy holy name cometh of thy hand, and is all thy own. We know also, our God, that thou triest the heart, and hast pleasure in uprightness. As for us, in the uprightness of our hearts, we have willingly offered all these things: and now have we seen with joy thy people, which are present here, to offer willingly unto thee. O Lord God, give to thy people a perfect heart, to keep thy commandments, thy testimonies, and thy statutes.—*From 1 Chron. 29th chapter.*

But will God in very deed dwell with men on the earth? be-

hold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built! Have respect therefore to the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and the prayer which thy servant prayeth before thee. That thy eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldst put thy name there; to hearken unto the prayer which thy servant prayeth toward this place. Hear thou from the heavens, even from thy dwelling place, their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee. Now, my God, let, I beseech thee, thy eyes be open, and let thy ears be attent unto the prayer that is made in this place. Arise, O Lord God, into thy resting place, thou, and the ark of thy strength: let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness.—*2 Chron. 6.*

A church edifice should not be dedicated, *i. e.*, given to God, until it has been *paid for*, and has thus become the property of the dedicators or givers.

A PROGRAMME FOR DEDICATORY SERVICE.

1. Voluntary by the choir, *or* hymn by congregation.
2. Short Invocation by the pastor.
3. Hymn No. 41 in "Christian Hymnal."

"O Thou, whose own vast temple stands
 Built over earth and sea,
 Accept the walls that human hands
 Have raised to worship Thee."

(Four stanzas.)
4. Thanksgiving prayer.
5. Scripture readings.
6. Dedication sermon.
7. Dedictory prayer.
8. Dedication by minister and people in a responsive service, *or* by the people in concert.
9. Anthem *or* hymn.
10. Delivery of key by chairman of building committee to president of board of trustees, who will each make short addresses.

11. Address: Welcome to Your Church Home.
12. Congratulatory addresses by visiting ministers, former pastors, etc.
13. Doxology and benediction.

ANOTHER.

1. Hymn No. 70 in "Christian Hymnal."
"Within Thy house, O Lord, our God,
In glory now appear," etc.
2. Thanksgiving prayer.
3. Scripture readings.
4. Hymn No. 122 in "Christian Hymnal."
"Lord of Hosts, to thee we raise
Here a house of prayer and praise," etc.
5. Delivery of key.
6. Dedication prayer.
7. Dedication sermon.
8. At the conclusion of the sermon the people, standing, will dedicate for themselves the new house of worship, holding in their hands and reading slowly and impressively from a printed concert or responsive service.
9. Short congratulatory addresses.
10. Hymn No. 149 in "Christian Hymnal" or 178.
11. Benediction.

ANOTHER.

1. Hymn.
2. Prayer.
3. Report of treasurer.
4. Report of building committee.
5. Delivery of key.
6. Dedicatory prayer.
7. Dedicatory sermon.
8. Dedication by people.
9. Hymn.
10. Short addresses.
11. Hymn.
12. Benediction.

SPECIMEN RESPONSIVE DEDICATORY SERVICE BY THE PEOPLE.
[No. 8 in foregoing programme.]

MINISTER, or some good reader selected for the occasion:
We thank thee, our Father, for this house which our hearts and hands have builded, thy Spirit working in us both to will and to do. First, let us dedicate this house to the better life within ourselves; to inward loyalty to Jesus the Christ, which is the source of all highest character and noblest conduct. To purity of heart let us dedicate this our church.

PEOPLE: Blessed are the pure in heart, for they shall see God. Blessed are they who hunger and thirst for righteousness, for they shall be filled.

MINISTER: To service next; service from the heart outwards—service of the clean hand, the kind eye, the tender word, the loving greeting, the self-forgetting deed; to the service which remembers that the most precious thing to give a fellow-man is some form of one's better self. To fellowship of hearts and the joining of hands, let us dedicate this church.

PEOPLE: Amen and amen! "It is more blessed to give than to receive." To the bearers of others' burdens, to mutual helpfulness and sympathy, to the love which thinketh no evil, which suffereth long and is kind, we disciples of Jesus dedicate this place.

MINISTER: To the spirit which seeks the truth, to know it, love it, speak it, and live it—which realizes that things seen are temporal and things unseen eternal—which deeply feels the greatness of human beings because of their immortal endowments, and longs to lift them into the light and liberty of the sons of God—to the spirit which gratefully honors Jesus as the Life, the Truth and the Way—let us dedicate this church.

PEOPLE: To trust in truth, reverence for the Word of God, to the freest thinking and speaking only "in the Lord" and according to the oracles of God, to prayerfulness and the cherishing of high ideals, to forbearance in matters of mere opinion, and to the enkindling and sustentation of the higher life do we reverently consecrate this church.

MINISTER: To believe that to bring men to love the good and live the good is the supreme aim of the religion of Jesus; that the Christ type of character and not the dogmas of the creeds will conquer and hold the hearts of men; that the best and purest religion is to accept him in his teachings and commandments, and follow him with unquestioning loyalty until he is revealed in us and formed within us; to the faith that no good thing is failure and no evil thing success; to the sense of union now and here with things eternal, the sense of deathlessness, which the self-forgetting life awakes in man; to these high faiths and whatever else aspires and looks Godward, let us dedicate our church.

PEOPLE: To these our beliefs, and to the end that their best meanings may open in our minds and their glory fill our lives, invoking the benison of God the Father, Son, and Holy Spirit, we solemnly dedicate our church home.

MINISTER: To God the eternal Father, to Jesus Christ his Son, our Lord, to the Holy Spirit ever present in the church of the living God; to happy praise and reverent worship, as here we think the thought of him together; to gratitude and joy and trust, as here we name him by the heart's name, "FATHER,"—to the eternal God, now and without ceasing, let us strive to dedicate our church.

PEOPLE: In spirit and in truth, so far as in us lies, we the sheep of thy pasture, in joyful remembrance of our deliverance from the guilt and dominion of sin, do dedicate this house to thee *our* God, our fathers' and mothers' God. And by our worship here, may every home of ours more truly become a house of God!

MINISTER: Yea, let every heart and home be thy house, O God. And may this church be as a larger home into which our separate homes all open. Let nothing noble there, be here unwelcome or unknown. Here let little children be taught the way of righteousness, the weak will strengthened, the breaking heart consoled, the wayward impulse sweetly checked. Here manifest thyself as a pardoning, consoling, comforting God to

all thy weary, tempted, way-worn children. Manifest thyself to them as thou dost not unto the world. Here let the wedding vow be hallowed, and "God be with thee till we meet again" uttered through tears of hope above the pulseless bodies of our dear dead. Let no man be a stranger within our gates, but feel, by our greetings, that God is in us of a truth. Peace be within these consecrated walls! Peace to us, and to our children's children here!

CHOIR: Glory to God in the highest,
 And on earth peace, good will among men!
 All the ends of the world shall worship thee,
 And glorify thy holy name! Amen!

At the dedication of the First Christian Church, St. Louis, Mo., May 5, 1889, the following beautiful service was read by the people in concert:

We set apart this house to the worship of the living and true God, and to the service of Jesus Christ our Lord. We devote it to the preaching of the gospel of the grace of God for the conversion of sinners and to the education of Christians in the knowledge of spiritual truth and in all the activities of Christian life.

Here shall the incense of prayer and praise ascend to God. Here shall the ordinance of the Lord's house be sacredly observed. Here shall the word of God be sounded out for the salvation of the perishing. Here may children of sin and sorrow find a refuge from despair and ruin, and Christians a harbor to which they can resort when the tempest is high, and be safe.

May no discordant note of strife ever be heard within these walls, but may the faith out of which all goodness springs, the hope which purifies and comforts the sorrowing heart, and the love which honors God, blesses man and binds Christians in blessed fellowship, ever inspire and sway the hearts and lives of those who worship here.

May God graciously accept this offering of a house in his name, an offering made by grateful hearts and willing hands, and bless every heart that shares in this gift.

May multitudes here be born to God, so that when we who

are here to-day shall have gone to our own eternal home, others will take up the service and repeat from generation to generation the old, old story of the cross until Jesus comes and all his redeemed are gathered home.

We invoke his blessing on the labor of our own hands, and we commit to his holy care and keeping all the interests connected with this religious enterprise. "May the beauty of the Lord our God be upon us and establish thou the work of our hands. Yes, the work of our hands establish thou it."

And to thy blessed name, oh God, whose we are and whom we serve, be honor and glory everlasting, through Jesus Christ our Lord. Amen.

A DEDICATORY PRAYER.

Almighty God, may this house now set apart to thy worship by those who love thee be to them through the coming years a shrine of holy and blessed memories. May it be for them a refuge from the cares and perplexities of this life, a place wherein they may gather light and strength from thee to take up the weary tasks under which they have well nigh fainted by the way. May it be a shelter from every distress, to which resorting in faith they may receive the kiss of peace—of thy peace, and come forth again with sunshine in their hearts and on their faces the "light not seen on sea or shore." May this house be set for the defence of liberty of thought and speech only in the Lord, and for the maintenance of every right guaranteed by the Christian's charter of emancipation, thy blessed Word. May this house be a garden of God, in which seed sown by faithful men shall spring up into fragrant and beauteous blossoms, bearing rich fruit in ennobled human lives.

And as the dedication of the temple is vain without the solemn consecration of the worshipers, we would here and now dedicate ourselves unreservedly to thy reasonable and glad service. We offer to thee our souls, that through thy word received with meekness and thy indwelling Spirit we may be changed from glory to glory. May Christ be formed within us, the hope of glory, and may the likeness of the Son of man be

seen in transformed lives, in unselfish aims, in deep and tender sympathies, in swift and eager helpfulness to all men, especially to those of the household of faith.

We offer to thee our bodies, praying in deep humility and yet in joyous expectancy, that they may be temples fit for thy indwelling Spirit. Thou dwellest not in temples made with hands, for the heaven of heavens cannot contain thee. And yet thou dost condescend, O thou tender and comforting God, to dwell in hearts washed and made white in the blood of thy Son. May we dedicate our business pursuits and all our labors of head and hand to thee, that the gains of honest industry may flow forth with glad spontaneity in the cause of righteousness and in the service of God.

From worldly toil, and strife, and care,
When here we turn aside,
O Father, in this house of prayer,
May peace and rest abide.

Where, when thy erring children meet,
Weary with pain and grief,
While kneeling at the Savior's feet,
May they find sweet relief.

And may this house, Almighty God,
Become thy children's home;
Here may they find thy best abode;
Here may thy kingdom come.

And oh, holy and beautiful house, in which our brethren worship the All-seeing and the All-loving, peace be within thy walls; for our brethren and companions' sake we will now say, peace be within thee. We ask all in the name of Jesus Christ our Lord. Amen.

ELDERS, OR BISHOPS.

If a man desire the office of a bishop, he desireth a good work. A bishop must then be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; for if a man know not how to rule his own house, how shall he take care of the church of God? Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.—*1 Tim. 3: 1-7.*

Ordain elders in every city, as I had appointed thee: if any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly. For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and convince the gainsayers.—*Titus 1: 5-9.*

Rebuke not an elder, but entreat him as a father; and the younger men as brethren. Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The laborer is worthy of his reward. Against an elder receive not an accusation, but before two or three witnesses. Them that sin rebuke before all, that others also may fear. I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality. Lay hands suddenly on no man.

neither be partaker of other men's sins: keep thyself pure.—*1 Tim. 5: 1, 2, 17-22.*

Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly: not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.—*1 Pet. 5: 2-4.*

And from Miletus he [Paul] sent to Ephesus, and called to him the elders of the church. And when they were come to him, he said unto them, Take heed unto yourselves, and to all the flock, in the which the Holy Ghost hath made you bishops, to feed the church of God, which he purchased with his own blood. Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one night and day with tears. In all things I gave you an example, how that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, how he himself said, It is more blessed to give than to receive.—*From Acts 20th chapter.*

OUTLINES OF SERMONS ON THE ELDERSHIP.

I.

1. How long after the appointment of deacons in the church at Jerusalem before it was found necessary to have elders is not known. The first reference to elders in the Christian church is found in Acts 11: 29, 30.

2. Each congregation, anciently, had its own elders, just as it had its own deacons, instead of there being a plurality of churches under one elder. Acts 14: 23.

3. These elders, though selected in all probability, as the deacons were, by the "multitudes of the disciples," were ordained, or set apart, by the evangelists. Titus 1: 5; 1 Tim. 5: 22.

4. Qualifications of elders, presbyters, overseers, or bishops, words used interchangeably to designate the same office. 1 Tim. 3: 1-7; Titus 1: 6-8.

5. Their duties:
 - (a) To teach and exhort. Titus 1:9-11.
 - (b) To feed and watch over the flock. 1 Pet. 5:1, 2; Acts 20:28.
 - (c) To be examples to others. 1 Pet. 5:3.
6. They should be respected and esteemed. 1 Thess. 5:12, 13; 1 Tim. 5:17; Heb. 13:7.
7. They should be obeyed, when acting in the line of their scriptural duty. Heb. 13:17.
8. The reward of the faithful shepherd. 1 Pet. 5:4.

II.

1. The first church of Christ was planted in Jerusalem, on the day of Pentecost next succeeding the resurrection of our Lord. Acts 2:46, 47.
2. The disciples were in the habit of meeting for worship before that day. Acts 1:12-14.
3. These disciples were a prepared material, or nucleus, for the first church, but did not as yet constitute a church. They had been instructed to take no further steps until notice should be given that Jesus was enthroned (Acts 1:4, 8), and until the Spirit should come to supernaturally endow them and gradually guide them into all truth. John 16:13, 14. Out of this gathered and waiting material the first church was formed. Acts 2:41.
4. To these obedient and expectant ones three thousand believing penitents were added by baptism on the very day in which Peter's opening sermon was preached, and these were from many countries. Acts 2:37-41.
5. This was the divinely appointed and uniform method of entrance into the church. Acts 8:12, 35-39; Acts 10:44-48; 16:14, 15, 30-34; 18:8; 1 Cor. 12:13; Gal. 3:26-28.
6. The "added" ones entered at once upon the Christian life. Acts 2:42.
7. They assembled *regularly* for these purposes. 1 Cor. 11:17-22, 33, 34.
8. On the first day of the week, our Sunday. Acts 20:7; 1 Cor. 16:1, 2. Called in Rev. 1:10 "the Lord's day."

9. They came together to partake of the Lord's Supper, an observance specially devoted to his memory. 1 Cor. 11:20; 1 Cor. 10:21.

10. In the days of extraordinary spiritual gifts these meetings had certain striking peculiarities of a temporary or provisional character. 1 Cor. 14:26-40.

11. Arrangements of an abiding character, for the permanent edification of the church, were made, to take effect when these gifts should be withdrawn. Eph. 4:12-16.

12. All the members of the "body" were to be brought into exercise, each to perform his proper function. Passages recognizing a distribution of labor according to gifts: Rom. 12:4-8; 1 Pet. 4:10, 11.

13. Some were to rule and teach. The duties especially assigned to them were:

(a) Ruling. 1 Tim. 8:5; Heb. 13:7, 17.

(b) Preaching and Teaching. 1 Tim. 5:17, 18; 1 Pet. 5:1-4; Acts 20:28; 1 Thess. 5:14, 15.

(c) To set a proper example. 1 Pet. 5:3.

(d) To relieve the distressed. Acts 11:29, 30.

14. The qualifications of these elders, or bishops, are clearly laid down. 1 Tim. 3:7; Titus 1:5-11.

15. Care must be exercised in selecting men for these important trusts. 1 Tim. 5:22, 24, 25.

16. They are to be *proved* (1 Tim. 3:10), and after election and acceptance set apart to their work. Acts 14:23.

17. Duties of church members to their spiritual officary:

(a) Obedience. Heb. 13:17.

(b) Respect and affection. 1 Thess. 5:12, 13; 1 Tim. 5:1.

(c) Support. 1 Tim. 5:17, 18; Gal. 6:6.

(d) Protection of their reputation. 1 Tim. 5:19.

18. Course to pursue when sin is proved against them. 1 Tim. 5:20.

19. Reward of those who faithfully care for God's church. 1 Pet. 5:4.

EVANGELISTS.

And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ.—*Eph. 4: 11-13.*

But be thou sober in all things, suffer hardship, do the work of an evangelist, fulfill thy ministry.—*2 Tim. 4: 5.*

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice.—*Isa. 52: 7.*

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things.—*Rom. 10: 14, 15.*

If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained. These things command and teach. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them: that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this, thou

shalt both save thyself, and them that hear thee.—*1 Tim. 4:6, 11-16.*

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.—*2 Tim. 4:1.*

See *1 Tim. 6:12-21*, and *Titus 2:1-8, 11-15*; *2 Cor. 6:3-10*.

As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever.—*1 Pet. 4:10, 11.*

I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word of my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die: if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thy hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.—*Ezek. 33:7-9.*

Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned.—*John 16:15, 16.*

The generic meaning of evangelist is, a proclaimer of good news. But the word is also used in the New Testament in a definite and official sense. Philip, at first merely a deacon, grew into a flaming evangelist. . *Acts 21:8.* Timothy and Titus were eminent evangelists. The presbytery or eldership ordained the former to the work of an evangelist (*Acts 16:1-3* with *1 Tim. 4:14*). Paul afterwards communicated miraculous gifts to him by the imposition of his own hands (*2 Tim. 1:6*), but this

act, while insuring greater personal efficiency in that age, added nothing to the validity of the commission already received from the church of Lystra and Iconium. See also Acts 13:1-4. The apostolic and prophetic offices were for an emergency, to establish the church on a firm foundation, and passed away with the cessation of miraculous gifts. The offices indispensable to the church's existence and usefulness survive. The offices of evangelist, of elder, and of deacon were intended to be perpetual. The special or leading function of the evangelist is to awaken, convert and organize; of the elder to watch over the spiritual interests of the local or individual congregations; of the deacon to promote or care for the secular concerns of the respective congregations.

OUTLINES OF SERMONS ON THE OFFICE OF EVANGELIST.

I.

The work of elders and deacons looked to the building up of congregations already planted. For preaching the gospel in new places, and establishing new congregations, there was another class of workers known as evangelists.

1. Their ordination. Acts 13: 1-3; 1 Tim. 4: 14; 2 Tim. 1: 6.
2. Their work:
 - (a) To preach the word. 2 Tim. 4: 1, 2, 3.
 - (b) To reprove the erring. 1 Tim. 5: 20; Titus 1: 13; Titus 2: 15.
 - (c) To be an example to believers. 1 Tim. 4: 12.
 - (d) To ordain elders and teachers. 2 Tim. 2: 2; 1 Tim. 5: 22; Titus 1: 5.
3. Churches contributed to their support. Phil. 2: 25; 2 Cor. 11: 8.
4. Evangelists are included among the gifts to the church given by the ascended Lord. Eph. 4: 11.
5. They are exhorted to study. 2 Tim. 2: 15.
6. Must be men of exemplary lives. Titus 2: 7, 8.
7. Must avoid unprofitable questions. 2 Tim. 2: 23.
8. Should be wholly devoted to their work. 1 Tim. 4: 15.

II.

1. We read of other officers in New Testament churches besides bishops and deacons. Acts 21: 8; 2 Tim. 4: 5.

2. They are distinguished from pastors and teachers. Eph. 4: 11.

3. This class of laborers to be perpetuated after the close of the age of spiritual gifts. 2 Tim. 2: 1, 2.

4. An instance of the appointment of men to this work. Acts 13: 1-3.

5. How we know that preaching the word or bearing good tidings was the work to which these men were called or set apart. Acts 13: 4, 5.

6. Besides preaching the gospel, they cared for their converts and organized churches. Acts 14: 21-23; Acts 15: 36.

7. They rendered an account of their labors to the church that sent them forth. Acts 14: 26-28.

8. Besides preaching the gospel, planting churches and caring for them until they were self-supporting, they cared for weak churches not of their own planting. Titus 1: 5; 1 Tim. 1: 3, 4.

9. The Evangelist Timothy's work at Ephesus. 2 Tim. 4: 1-5.

10. Reason urged by Paul for the performance of these duties by Timothy. 2 Tim. 4: 6-8.

11. We conclude, therefore, that the work of an evangelist was to continue after the apostles had ceased their labors. The object of Paul in writing so explicitly to Timothy and Titus was that they, and all evangelists who should in later times read these epistles, might know how to perform their duties in the churches they were to set in order. 1 Tim. 3: 14, 15.

12. Some of these duties:

(a) Preaching the gospel. 2 Tim. 4: 2. What that is.

(b) To teach, reprove, exhort, so as to establish Christians in the faith, recover backsliders, and withstand false teachers. 2 Tim. 4: 2; 2 Tim. 2: 23-26; 1 Tim. 6: 17-21; Titus 2: 1-6, 15.

(c) To appoint proper rulers and teachers in the church, and

teach them and the church their duties. 1 Tim. 5: 22; Titus 1: 5; 1 Tim. 5: 1, 2, 17-20.

13. The spirit in which this was to be done. 1 Tim. 5: 21.

14. How they were to enforce their teachings. 1 Tim. 4: 12; Titus 2: 7, 8.

15. They were to be entirely devoted to their work. 1 Tim. 4: 15; 1 Tim. 2: 4-7.

16. Preparation for their duties. 1 Tim. 4: 13-16; 2 Tim. 3: 14-17; 2 Tim. 1: 13.

17. How Timothy was chosen for this work. Acts 16: 1-3; 2 Tim. 1: 6; 1 Tim. 4: 14.

18. Though all Christians cannot give themselves to the work of preaching the gospel, planting churches, caring for weak churches, since all have not the ability for such work, yet may all share in the glorious privilege of sending the gospel into all the world by giving liberally of their means to send those who are qualified, and by supporting them decently in their work.

(a) The Scriptures make this our privilege and our duty. 1 Cor. 9: 7-15; 3 John 5-8.

(b) It is not commendable, directly or indirectly, to oppose or discourage such contributions. 3 John 9, 10.

(c) The primitive churches sent help to preachers of the gospel. Phil. 4: 10-18; 2 Cor. 11: 7-9.

(d) In case of one church, or several churches, being unable to meet any demand on their Christian benevolence or duty, many congregations united their offerings. 2 Cor. 9: 1-5.

(e) The congregations were stirred up by apostolic letters and by special messengers, and the money raised was sent by chosen messengers or delegates, who were instructed to disburse it. 2 Cor. 9: 3-5; 1 Cor. 16: 1-4; 2 Cor. 8: 18, 19, 23, 24; Phil. 2: 25.

19. Others besides Timothy, Titus, Paul and Barnabas were employed as evangelists. 2 Tim. 4: 10-12.

20. The church cannot fulfill her mission without sustaining competent evangelists in all parts of the earth. Rom. 10: 14, 15.

EASTER.

Easter is a church festival commemorating Christ's resurrection. Though purely of human origin, it is growing more and more into popular favor, and most Protestant bodies observe it in the character of the sermons preached on that day, if in no other way. Whatever the origin of the day, it celebrates a fact, an obstinate fact, one that has encountered the hostility of suspicion, derision and denial. Every recurring Lord's day asserts the resurrection of Jesus Christ, but it is well, perhaps, to emphasize in a special way the best-proved fact of history, and the most momentous also, save its two co-ordinates, the incarnation and the crucifixion.

The key of the observance of this day of religious jubilation is set in the exultant strain of Paul, "Now is Christ risen!" (1 Cor. 15: 20.) We need not worry our minds over the historic vindication of this day, nor see through timorous eyes an encroaching ecclesiasticism in the tendency to make it a feast of universal gladness. It is not necessary that we should know the soil on which it grew, the plant from which it was plucked, to enjoy the fragrance and beauty of the flower that a friend has placed in our hands. We question it ourselves, and it furnishes its own answer of sweetness and beauty.

This day should give free range to the great subject of immortality. The minister should not only preach upon the resurrection of Christ, but also give reasons for the hope of conscious existence in the great Beyond.

Let the deeper instincts and emotions of our humanity bear their own witness, too, for the moral forces of the soul have their own perceptions. Three voices should blend their harmony on such a day: hope, faith and love. The hope of immortality should stir us with its inward prophecy. To that deep and native hope of the soul, there is but one answer: fulfillment. Shall we ask bread, and receive a stone? This hope,

the offspring of the divine promise, is also the pledge of the divine answer.

Faith adds its song of trust to the yearning of hope. It reveals to us the substance of the things hoped for; the evidence of the things not seen. Faith, if unperverted, will take immortality for granted. While grateful for evidence pointing to the soul's high destiny, the child-like heart recognizes a confidence born of elements we cannot wholly trace, but which are, in all probability, the soul's immediate perception of its own exalted destiny.

Let love raise its voice on such a day. It has laid up its treasures in the past. Our thoughts of immortality take a deeper personal tinge when we think of those who have blessed our lives and then gone up higher. Life here and hereafter is worth more because of them. We cannot be satisfied with an immortality of solitude. We long for the companionship of those who have blessed us in the flesh. We trust also that the souls that have blessed us by their deeds and thoughts in ages gone, may bless us in the ages to come, that the orbit of our love in another life may be even greater than it is here.

OUTLINES OF SERMONS SUITABLE TO EASTER.

I.

The Resurrection of Jesus.

1. It was according to the Scriptures. 1 Cor. 15: 4. Intimations of this event, more or less clear, in the Old Testament Scriptures.

(1) In receiving Isaac back "from the dead." Gen. 22: 10-13; Heb. 11: 17-20.

(2) In the waving of the first fruits on "the morrow after the Sabbath." Lev. 23: 11; 1 Cor. 15: 20.

(3) In the history of Jonah. Jon. 1: 17; Jon. 2: 10; Matt. 12: 39, 40.

(4) In all those prophecies which, though announcing a suffering and dying Messiah, still predict his after-reign and triumphs. Isa. 53: 10-12; Dan. 9: 24-27.

2. His resurrection was previously announced by himself. John 2: 18-22; Matt. 16: 21; Matt. 17: 9; Matt. 27: 63.
3. Witnesses of his resurrection. 1 Cor. 15: 5-8.

Purposes of the Resurrection.

1. To furnish the crowning evidence of his divinity. Acts 17: 31; Rom. 1: 4; 1 Cor. 15: 14.
 2. To triumph over the powers of darkness. Col. 2: 14, 15; Eph. 4: 8-10; Heb. 2: 14.
 3. To pass from the cross to the crown. Phil. 2: 9: 11; Heb. 1: 3.
 4. That he might give the hope of eternal life to his people. Eph. 1: 19-23; 1 Thess. 4: 13, 14; 1 Cor. 15: 16-23; Heb. 2: 15.
- Hence his resurrection was prominent in the apostolic preaching. Acts 2: 24-33; Acts 4: 2, 33; Acts 10: 40-43; Acts 13: 32-37; Acts 17: 31; Acts 26: 22, 23; 1 Cor. 15: 1-4.

II.

The Resurrection.

1. As foreshadowed in the Old Testament. (1) By Job. Job 19: 25-27. (2) By Isaiah. Isa. 26: 19. (3) By Daniel. Dan. 12: 2, 3, 13. (4) By Hosea. Hos. 13: 14.. (5) Abraham had this faith. Heb. 11: 19. (6) Moses had this faith. Luke 20: 37, 38.
2. This doctrine was derided by the Greeks. Acts 17: 18, 32.
3. Held to by most Jews. Acts 23: 6-8; Acts 24: 14, 15; Acts 26: 6-8.
4. Christ's resurrection insures the resurrection of all his followers. 1 Cor. 15: 20-23; John 6: 39, 40.
5. The order of the resurrection. (1) The dead saints first raised. 1 Thess. 4: 13-16. (2) Then living saints caught up. 1 Thess. 4: 17.
6. Nature of the resurrection body. (1) It will be incorruptible. 1 Cor. 15: 42. (2) Will possess glory and power. 1 Cor. 15: 43. (3) Will be a spiritual body. 1 Cor. 15: 44-50. (4) Will be like Christ's body. Phil. 3: 20, 21; 1 John 3: 2.

7. The believers longing for this glorious body. Rom. 8: 23; 2 Cor. 5: 1-4.

8. The resurrection will be the victory over man's last enemy. 1 Cor. 15: 26; 1 Cor. 15: 54-56.

III.

1. Where and by whom Jesus was buried. John 19: 38-42; Luke 23: 55, 56.

2. Precaution was taken that none might be able to remove his body. Matt. 27: 62-66.

3. On the first day of the week it was discovered that the body was missing. Luke 24: 1-3.

4. An account of his release from the sepulchre. Matt. 28: 2-4.

5. The angel's announcement to the women. Matt. 28: 5-7.

6. The enemy's explanation of the body's disappearance. Matt. 28: 11-15.

7. His appearance in the body to his disciples after his resurrection. Acts 1: 3; 1 Cor. 15: 5-8.

8. A prophet's intimation of the resurrection. Ps. 16: 9-11.

9. Our reason for applying this to the resurrection of the Messiah. Acts 2: 25-31.

10. Another prophetic intimation. Isa. 53: 10-12.

11. Jesus' own clear prediction. John 2: 18-22.

12. Plain declarations in other passages. Matt. 16: 21; Luke 18: 31-34.

13. The apostles speak of the resurrection of Jesus as bearing on his own mission. 1 Cor. 15: 14-18; Rom. 1: 4; Acts 13: 32-39; Acts 17: 31; Eph. 1: 19-23; Eph. 4: 8-10; Acts 5: 30, 31; Acts 2: 32, 33, 36; Phil. 2: 9-11.

14. They also speak of the resurrection of Jesus as it bears on our own interests. 1 Pet. 1: 3-5; 1 Thess. 4: 14; 2 Tim. 1: 10; 1 Cor. 15: 20-23; John 11: 25, 26; Rev. 1: 18; Rom. 4: 23-25.

15. Place occupied by the resurrection in the gospel. 1 Cor. 15: 1-4; Acts 4: 2, 33; Acts 17: 18; Acts 26: 22, 23.

16. The resurrection symbolized in baptism. Rom. 6: 4; Col. 2: 12.

17. The disciples observed the day of our Lord's resurrection. Acts 20: 7; 1 Cor. 16: 1, 2; Acts 2: 42.

18. Jesus was with his disciples forty days after the resurrection, and was then taken up. Acts 1: 3, 9; Mark 16: 19.

19. How long he is to reign there. 1 Cor. 15: 24-28.

20. He will come again. Acts 1: 10, 11.

21. The resurrection of Christ linked with the life we are to live here. Rom. 6: 10, 11; Col. 3: 1-4; Heb. 13: 20, 21.

IV.

The Empty Tomb.—Matt. 28: 6.

1. The resurrection of Christ the great central truth of the Christian religion, the joy of the church, the comfort of the sorrowful, the hope of the dying. Life a hopeless period of aimless existence without the truth established by the resurrection (1 Cor. 15: 19). Types: The world after the flood, the raising of the widow's son (2 Kings 4: 32-37), Joseph coming out of the pit, Daniel rescued from the den of lions, Mordecai, etc.

2. The apostles taught the resurrection of the dead as the cardinal truth of the religion of Christ. All else hinged upon this. Easy to believe that Christ was the Son of God, born of the Virgin Mary, if once the fact was accepted that he rose from the dead, in his own body, really and actually (Acts 2: 32; 3: 15; 4: 10; 7: 55; 10: 40; 17: 31).

3. The ancient salutation of Christians on Easter morning, "The Lord is risen," to which the response was, "He is risen indeed," is still observed in Russia. The sting of death drawn, and the victory of the grave overthrown. The tomb emptied of its horrors and mysteries. The riddle of death revealed and explained.

4. The universal dominion of death, graves in every land. The hand of death respects no class, no person. Two ways of meeting death, in Christ, and out of Christ—in his power who has overcome it, and in our own strength, which is powerless before it. The tomb too strong for us, but Christ, having deliv-

ered himself from its cold embrace, can also deliver those who trust in him.

[See Channing's works for article on Immortality, On the Future Life. See articles in "Orthodoxy; its Truth and Error," by James Freeman Clarke. See "Common Sense in Religion," by the same author. Read Martineau's "Endeavors After the Christian Life," articles "Great Hopes for Great Souls," etc.]

FUNERAL SERVICES.

I.

Service over an infant, or a little child: The minister may meet the corpse at the church door, and, walking slowly before it toward the pulpit, repeat a number of passages from Holy Writ.

Lord, make me to know mine end, and the measure of my days, what it is: that I may know how frail I am. Behold, thou hast made my days as a hand-breadth, and mine age is as nothing before thee: verily every man at his best state is altogether vanity.—*Ps. 39: 4, 5.*

The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee: send thee help from the sanctuary and strengthen thee out of Zion.—*Ps. 20.*

Jesus said, Suffer little children, and forbid them not to come unto me; for of such is the kingdom of heaven.—*Matt. 19: 14.*

Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.—*Matt. 10: 13-16.*

The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.—*Job 1: 21.*

When the minister has taken his seat, and the casket has

been placed upon the platform, then may be sung an appropriate hymn. Numbers 211, 238, 452 and 518 in the Christian Hymnal, will be suitable on such occasions.

After the hymn has been sung, comforting extracts from the Scriptures should be read. It is not out of place to read tender passages from Christian poets.

But when David saw that his servants whispered, David perceived that the child was dead; therefore David said unto his servants, Is the child dead? and they said, He is dead. Then David arose from the earth, and washed and anointed himself, and changed his apparel and came into the house of the Lord, and worshipped. Then he came to his own house, and when he required, they set bread before him, and he did eat. Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child while it was alive, but when the child was dead, thou didst use and eat bread. And he said, while the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me.—2 Sam. 12: 18-23.

II.

And when the child was grown [larger], it fell on a day, that he went out to his father to the reapers. And he said unto his father, My head, my head! And he said to a lad, Carry him to his mother. And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died. And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out. And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again. And he said, Wherefore wilt thou go to him to-day? it is neither new moon, nor sabbath. And she said, It shall be well. Then she saddled an ass, and said to her servant, Drive, and go forward; slack not thy riding for me, except I

bid thee. So she went and came unto the man of God to Mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is that Shunammite: run now, I pray thee, to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well.—
2 Kings 4: 18-21.

There is no flock, however watched and tended,
 But one dead lamb is there;
 There is no fireside, howsoe'er defended,
 But has one vacant chair.

With silence only as their benediction
 God's angels come,
 Where, in the shadow of a great affliction,
 The soul sits dumb;
 Yet would we say what every heart approveth,
 Our Father's will,
 Calling to him the dear ones whom he loveth,
 Is mercy still.

III.

The air is full of farewells to the dying,
 And mournings for the dead;
 The heart of Rachel, for her children crying,
 Will not be comforted.

Let us be patient. These severe afflictions
 Not from the ground arise;
 But oftentimes celestial benedictions
 Assume this dark disguise.

In that great cloister's pure and holy stillness,
 By guardian angels led;
 Safe from temptation, safe from sin's pollution,
 She [he] lives whom we call dead.

While he yet spake, there came from the ruler of the synagogue's house certain who said, Thy daughter is dead; why troublest thou the Master any further? As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid; only believe. And he suffered no man to

follow him, save Peter, and James, and John the brother of James. And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth. And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. And he took the maid by the hand, and saith unto her, Talitha cumi; which is, being interpreted, Damsel, (I say unto thee,) arise. And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment. And he commanded that something should be given her to eat.—*Mark 5: 35-43.*

Thy days, my darling one, were few—
 An angel's morning visit,
 That came and vanished with the dew—
 'Twas here—'tis gone—*where is it?*

I cannot tell to what sweet dell
 The angels may have borne thee;
 But this I know, thou canst not go
 Where my heart will fail to find thee.

Gem of our hearth, our household pride,
 Earth's undefiled,
 Could love have saved, thou hadst not died,
 Our dear, sweet child!
 Humbly we bow to Fate's decree;
 Yet had we hoped that Time should see
 Thee mourn for us; not us for thee.

Yet 'tis sweet balm to our despair,
 Fond, fairest boy,
 That heaven is God's, and thou art there,
 With him in joy;
 There past are death and all its woes;
 There Life's sweet stream forever flows,
 And rapture's day no sunset knows.

* The second line of the last stanza may be changed so as to

read, "When thee we miss," and the fourth line, "With him in bliss."]

OUTLINES OF SERMONS AT FUNERALS OF CHILDREN.

I.

1 Cor. 13: 12.

1. Deficiencies in our vision.

(a) Natural eyes given for what purpose. These are often imperfect and always limited. We add to their power in various ways.

(b) The mind has eyes, too, to look within material things, to see what is underneath their surface. We can strengthen reason and sharpen intelligence.

(c) We see in common with animals what is on the surface. But no animal sees what a cultured man sees in a landscape, or by the seashore, or in the heavens, or amid mountains. And no man led captive by his grosser passions can see in nature what a Longfellow, Whittier or Wordsworth sees.

(d) For spiritual things faith is given us. This is the soul's eye. The Bible helps this eye to have larger and deeper vision. Yet even to this eye "we see through a glass darkly." The dispensations of Providence are mysterious. Things pleasing to us we accept as a matter of course, and look upon happiness and freedom from affliction as rights which should not be invaded. Troubles we accept unwillingly and grow rebellious under them. We forget that "this is not our rest," that we are "seeking a continuing city, whose builder and maker is God," that there is for God's people only one design in sorrows, and that is "more fruit." We look at death from one standpoint, and that is, *what it has done for us*, our loss, the separation from dear ones, etc.

2. There is a mitigation for our grief.

(a) We may come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need. The same Jesus who spake pityingly to a distressed mother at the gate of Nain is close at hand and is able to wipe away all tears and lead you unto living fountains of waters. He who wept at the

tomb of Lazarus and groaned in spirit at the sight of a bereaved sister's flowing tears, "in all your affliction is himself afflicted." Yet a little while and all will be made clear. Your grief may endure for a night, but joy shall come in the morning. A bow of hope spans the darkness of the grave. You have a child in heaven, safely garnered from the trials of earth, saved perhaps from evil to come. Is it nothing to you to own an angel there? Are the consolations of God small with you?

(b) Look at your loss from the child's standpoint. She [he] is with loved ones gone before. She [he] is a full sharer in the bliss of saved immortals. If your eyes could be touched and for one moment you could see her [his] surroundings, the grand capacities and possibilities of the life just freed from the trammels of earth, your tears would be dried and your faces would glow with the light not seen on sea or shore. You would cry in ecstasy, "Even so, Lord Jesus, come quickly."

II.

LESSONS FROM THE LIFE AND DEATH OF A CHILD.

1. This little life has not been wasted. Having begun to live, it is unquenchable. There is a caprice apparently in the dispensation of death which calls for a sequel. A majority of the race die before five years old. And yet, being immortal, they have achieved success. Guiltless of actual transgression, they enter eternity to begin an endless career of glorious development. Jesus loved children while he was on earth. See Matt. 18: 3; 19: 14; Mark 10: 14; Luke 18: 16. Does he love them less now? Do great souls grow *away from* loved ones, or become more capable of deathless love and sympathy?

2. This babe, now in glory, has been your benefactor. He [she] taught you self-denial and patience; she taught you to love littleness, feebleness, helplessness. How gladly you learned the lesson that self-sacrifice for the good of others is the essence of the religion of Jesus. He [she] was a gift from God to your home. And you will now feel and say in all the years to come,

"'Twas better to have loved and lost,
Than never to have loved at all."

You are richer and better for having a little child in heaven to beckon you onward and upward. You have an investment there. Your heart's choicest treasure is in the city which hath sure foundations. Trials may come to you, but none can happen to him upon whose lips Jesus has pressed the kiss of peace.

3. Tears you will shed, but not tears of despair. Let your hearts be softened, not embittered. Run up under the rod and you will find it held by a Father's hand. "It is well with the child." "You can go to him" [her]. Remember your covenant God. Think of the evil in the world from which your child has eternally escaped. Think of life's trials.

4. Think of the other world. Let not the tyranny of the senses stagger your faith. No one can see the oak in the acorn, the pine in the feathered mast not two inches long, the eagle in the egg. No one can see the mighty statesman in a helpless babe. We cannot see God's transcendent angels in dying babes either—but they are there.

5. Bless God that children are safe. But remember your own accountability. Stir up whatever gift of God is in you, and turn your faces from this day with renewed zeal toward the shining shore. From the heavens there must ever come to you a voice of eloquent entreaty, saying, father, mother, brother, sister, meet me here in joy and peace beyond measure.

DEATH OF YOUNG PEOPLE.

And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier; and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat

up, and began to speak. And he delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.—*Luke 7: 11-16.*

Then when Jesus came, he found that he had *lain* in the grave four days already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: and many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. As soon as she heard *that*, she arose quickly, and came unto him. Now Jesus was not yet come into the town, but was in that place where Martha met him. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping who came with her, he groaned in the spirit, and was troubled, and said, Where have you laid him? They said unto him, Lord, come and see. Jesus wept.—*John 11: 17-35.*

We'll miss thee a thousand times along life's weary track,
Not a sorrow or a joy but we shall long to call thee back;
Yearn for thy true and tender heart, long thy bright smile to see,
For many dear and true are left, but none are quite like thee.
Not upon us or ours the solemn angel hath evil wrought,
The funeral anthem is a glad evangel, the good die not;
God calls our loved ones, but we lose not wholly what he has given, .
They live in thought and deed as truly as they live in heaven.

It is little matter at what hour of day
The righteous fall asleep. Death cannot come
To him untimely who has learned to die.
The less of this brief life the more of heaven;
The shorter time, the longer immortality.

I.

OUTLINE OF SERMON.

Compare Jer. 15: 9 with Matt. 9: 24.

"Her sun is *gone down* while it was yet day," and, "The maid is not *dead*, but *sleepeth*." The going down of the sun is not its extinction. And what we call death is the disengaging of an invisible but immortal tenant from the house it had been living in. The setting sun is rising somewhere, and when we *sleep*, we wake in fairer climes.

There is a comparison of life to the sun.

1. In a sense life is a sun. Destroy it and we would be left in utter darkness. Only God can destroy that which he has made. Science teaches that nothing material can be annihilated. Everything persists. Love, joy, hope, thought, reason persist.

2. Life, like the sun, enables us to see the beauty and glory of all things.

3. Both have their natural time to go down.

4. For either to set before its time, seems surely to be opposed to the manifest design in their creation. But He doeth all things well. We know not now, but we shall know hereafter.

5. The sun has its time for rising, and it will surely rise. "Her spirit came again;" "Young man, I say unto thee,

Arise;" "Lazarus, come forth." See John 5: 25-29; Mark 12: 26, 27; Phil. 3: 20, 21; 1 Thess. 4: 13-18.

6. Think of the safety of the dead. Compare Deut. 34: 5, 6 with Mark 9: 4. After 1500 years Moses is still safe in a perfect personality, though changed gloriously. He is in company with Elijah, who was translated centuries later. There was no surprise shown by him or Christ in meeting. They had often communed before this. Oh, could we lift the veil a moment, what a scene of splendor, what sights and sounds for ravished senses! "Eye hath not seen," etc.

II.

1 Thess. 4: 13: "Sorrow not as others who have no hope."

1. Let no distrust of God's goodness mingle with your grief.

2. As "the sorrow of the world worketh death," avoid *rebelliousness* or *despondency*. We have reason, in later years, to thank God that we bore the yoke in our youth, and that his hand was laid upon us. The ministry of sorrow is an important one. "No chastisement for the present seemeth to be joyous, but grievous, nevertheless afterward," etc. Let us not estimate earthly life as the supreme good, else we lose all in losing that. The life of the soul, the sense of similarity and communion with God, that is the true life.

3. The grief of sympathy is innocent. The widows wept over the departed Dorcas; David poured out his soul over lost Absalom.

4. The sorrow springing from the dictates of nature is unavoidable and therefore innocent. Time will measurably heal these wounds, but God is able to pad the cross for you now. He is the "God of all comfort." Consider that HE is, and therefore that he is not very far from you. His eye beholds you, his ear is open to your cries. Consider, moreover, that HE FEELS FOR AND WITH YOU, and go to him to weep out your grief upon his breast. Lastly, remember that HE IS EDUCATING you by the pruning knife, the plough-share and the furnace for the "far more exceeding and eternal weight of glory."

Lift up your heads then. "If ye be without chastisement, of which all are partakers, ye are bastards and not sons." The Captain of our salvation was made perfect through suffering. The disciple is not above his Lord, etc.

FOR AN ADULT CHRISTIAN.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another.—*Job 19: 25-27.*

Have mercy upon me, O Lord,
 For I am in trouble;
 Hear my prayer, O Lord,
 Give ear unto my cry.
 Hold not thy peace at my tears,
 For I am a stranger with thee,
 A sojourner, as all my fathers were.
 Hear me when I call.
 O God of righteousness,
 Have mercy upon me—hear my prayer.
 Have mercy upon me, O Lord,
 For I am weak.
 Consider and hear me, O Lord my God,
 Keep me as the apple of thine eye;
 Hide me under the shadow of thy wings,
 For I am desolate and afflicted.
 The troubles of my heart are enlarged,
 O bring thou me out of my distress.
 Hide not thy face far from me,
 Put not thy servant away in anger.
 Thou hast been my help, leave me not,
 Neither forsake me; Lord, be thou my helper,
 Make haste to help me, O God of my salvation,
 My soul trusteth in thee,
 Yea, in the shadow of thy wings
 Will I make my refuge
 Till these calamities be overpast.

Lord, make me to know my end, and the measure of my days, what it is; that I may know how frail I am. Behold, thou

hast made my days as a hand-breadth; and my age is as nothing before thee: verily every man at his best state is altogether vanity.—*Ps. 39: 4, 5.*

Now my days are swifter than a post: they flee away, they see no good. They are passed away as the swift ships: as the eagle that hasteth to the prey. If I say, I will forget my complaint, I will leave off my heaviness, and comfort myself: I am afraid of all my sorrows, I know that thou wilt not hold me innocent.—*Job 9: 25-28.*

As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more.—*Ps. 103: 15, 16.*

Lord thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up, in the evening it is cut down and withereth. We spend our years as a tale that is told. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off and we fly away.—*From the 90th Psalm.*

I will praise thee with my whole heart. I will worship toward thy holy temple, and praise thy name for thy loving kindness and for thy truth: for thou hast magnified thy word above all thy name. In the day when I cried, thou answeredst me, and strengthenedst me with strength in my soul. Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off. Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thy hand against the wrath of my enemies, and thy right hand shall save me. The Lord will perfect that which concerneth me: thy

mercy, O Lord, endureth forever: forsake not the works of thine own hands.—*Ps. 138: 1-8.*

Thou shalt guide me with thy counsel and afterward receive me to glory. Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.—*Ps. 73: 24-26.*

These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit, Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.—*John 11: 11-13.*

Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Jesus Christ our Lord.—*Rom. 8: 37-39.*

For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.—*2 Tim. 4: 6-8.*

Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy, and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that.—*James 4: 13-15.*

But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none; and they that wept as though they wept not; and they that rejoice as though they rejoiced not; and they that buy as though they possessed not; and they that use this world, as not abusing it;

for the fashion of this world passeth away.—*1 Cor. 7: 29-31.*

See that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil.—*Eph. 5: 15, 16.*

But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.—*1 Cor. 2: 9, 10.*

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.—*1 Cor. 15: 54-57.*

I would not have you ignorant, brethren, concerning them who are asleep, that ye sorrow not, even as others who have no hope. For if we believe that Jesus died and rose again, even so them also who sleep in Jesus will God bring with him. Wherefore comfort one another with these words.—*1 Thess. 4: 13, 14, 18.*

I heard a voice from heaven saying unto me, Write, Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them.—*Rev. 14: 13.*

Light after darkness, gain after loss;
Strength after weakness, crown after cross;
Sweet after bitter, song after sigh,
HOME after wandering, praise after cry.

Sheaves after sowing, sun after rain,
Sight after mystery, peace after pain;
Joy after sorrow, calm after blast,
Rest after weariness, sweet REST at last.

Near after distant, gleam after gloom,
Love after loneliness, LIFE after tomb;
After long agony, rapture of bliss,
Right was the pathway leading to this.

Where is the friend who only yesterday
Spoke words of love to me?
To-day I call in piteous tones for answer;
No sound comes back to me.

Where is the darling mother loved so fondly?
Who, years and years ago,
Shut soulful eyes, and left our hearts so broken—
Oh! shall I ever know?

Ah, yes, for every day makes one the nearer
To that bright land so fair,
Where all our loved ones greet us as we enter—
The lost ones all are there.

Oh, happy thought! comes every day the nearer,
When I those friends shall see!
I then shall know why I was left to sorrow,
Why they were called to Thee!

Thou shalt come to thy grave in a full age, like as a shock of corn cometh in its season.—*Job 5: 26.*

And even to your old age I am he; and even to hoary hairs will I carry you, I have made, and I will bear; even I will carry, and will deliver you.—*Isa. 46: 4.*

Life's race well run,
Life's work well done,
LIFE's crown well won.
Now comes rest.

OUTLINES OF SERMONS AT FUNERALS.

I.

"No night there."—*Rev. 21: 25.*

Light the emblem of happiness and glory; darkness the emblem of sin and trouble.

1. No night of mental ignorance in heaven. Here many good men are circumscribed. They live and die without knowing their powers. To their eyes knowledge, "her ample page, rich with the collected spoils of time, did ne'er unroll." How few come to their best estate. Toil and poverty repress the

noble rage and chill the genial current of their souls. In heaven a boundless field of mental exploration opens.

2. No moral and spiritual night there. We are imperfect beings. The best of men are men at the best, even when doing their best. Absolute goodness is God. Human righteousness is a poor thing when most fully developed. A sense of imperfection taints all we think and do. The more delicate our spiritual perceptions become, the more of latent error and lurking evil we see or suspect in ourselves. What a grand "consummation devoutly to be wished" to pass into pure and ennobling influences, whereby we are constantly vitalized. Oh, the life of moral and spiritual growth before the redeemed sons and daughters of God!

3. No night of actual transgression in heaven. Here not only are the seeds of all sins in us, but we sometimes "stumble on the dark mountains." The roving eye, the covetous spirit, the cynical disposition assert themselves. Sometimes the wrath which worketh not the righteousness of God seizes us. Sometimes temper lets loose in bitter words the "fire of hell" from unmanageable tongues. We cry out of the depths unto God, and say with St. Paul, "O wretched man that I am, who shall deliver me from the body of this death?" But "over there" the wicked will no longer try us, our frail or diseased bodies no longer harass us, the tempers and appetites with which we are overloaded by heredity no longer shake us with their fury. We shall be "on the up-grade" forever. The night is past—the night of imperfection, of weakness, of sinfulness.

4. No night of weariness there. Here we are often worn out by bodily toil or mental activity. We are exhausted by anxieties, fears and troubles. We long for the hour of sleep, "sleep that knits up the raveled sleeve of care." If it flies our wooing, we solicit her embrace oftentimes with drugs. Methods of recuperation unknown to earth are employed in heaven. We tire not in the midst of ceaseless activities. The spiritual body needs no sleep.

5. No night of danger in heaven. Here, owing to foes with-

in and foes without, we work out our salvation with fear and trembling. We are commanded to watch, and he who knows his heart best admits the wisdom of the warning. Not only is the possibility of all villainies latent in every heart, but unexpected temptations swoop down upon us. Once inside the pearly gates, in the society of blest spirits, with everything unclean outside, we are forever safe.

6. No night of affliction there. Could we hear the wail of sorrow going up from the whole world in one day it would drive us mad. Most of this sorrow and suffering is due to sin. Everything that can disturb the spirit's deep and holy joy is left out of heaven. No bereavements, no disappointments, no separations, no struggle for bread, no sickness, no fear of the future, no torturing doubts. Nothing but a blissful and daily deepening realization of the blessedness of the sons of God.

7. *No night of death there.* No crape hangs on the door-knob of the mansions of bliss. No hearses drawn by black or white horses crowned with sable plumes are to be seen on the golden streets. No mothers lift up anguishful voices over the speechless mystery that has hushed the prattle of precious babes. No fathers sit with good gray heads bowed down in unspeakable sorrow. Death is no more. The grisly terror is robbed of his dart forever.

No hidden grief,
No wild and cheerless vision of despair,
No vain petition for a swift relief,
No tearful eyes, no broken hearts are there.

No parted friends
O'er mournful recollections have to weep,
No bed of death enduring love attends
To watch the coming of a pulseless sleep.

II.

John 11: 19: "Let us also go that we may die with him." If Thomas meant, as is probable, to die with Lazarus, the sentiment includes a delightful hope. He did not believe evidently that death ends all, but that death would enable him to renew

acquaintance and intimacy with Lazarus. He felt the truth embodied in this verse:

“When God would set our spirits free,
And earth’s enchantment end,
He takes the most effectual means,
And robs us of a friend.”

And this,

“Our hearts are fastened to the world
With strong and various ties;
And every trouble cuts a string,
And urges us to rise.”

1. Yes, we will go to them; we shall know each other, and our communion will be renewed and improved.

2. The country in which we meet. “A better country.” “New heavens, and a new earth, wherein dwelleth righteousness.”

3. Exclusion of all afflictions. Here we can have a small order of self-contained happiness, little above the animal, if we invest not our hearts in others. But if we love, the griefs of our beloved become ours in sacred partnership. We endure more suffering by sympathy than the sufferer himself feels. *There* no longer will we be called upon to fortify our dear ones under reproach, or soothe them under pain. No aching heads to hold, no midnight vigils by restless couches, no irksome draughts to white lips. The inhabitant shall no more say, “I am sick.” No one will say, “Pity me, pity me, O ye my friends, for the hand of God hath touched me.”

4. The absence of all moral imperfections. Here you try others and they try you, even when strong love exists. If love is to live, it must cover a multitude of sins. But there you will have nothing to bear with and nothing in yourself to be borne with.

5. The fulness of intelligence there. Myriads of worlds to study. Infinite space, infinite material, infinite duration!

6. Note the superior modes of communicating thought there. We shall have the “tongue of angels.” Here thought is mangled or suppressed by penury of language.

7. Note the superior opportunities of friendly intercourse there. Here we see but little of our beloved. Families scatter. Traveling expensive. In heaven our freedom uninvaded, our conversation practically uninterrupted.

8. The perpetuity of our friendships there. Here mistakes, the tongues of enemies, clashing interests, long absences, distance, etc.

"Where thou art gone
Adieus and farewells are a sound unknown.
May I but meet thee on that peaceful shore!
The parting sound shall pass my lips no more."

III.

Psa. 88: 18: "Lover and friend hast thou put far from me, and mine acquaintance into darkness."

I. Two ways in which we may be deprived of connections:

1. By desertion, waning love, growing coldness.
2. By bereavement. This a great loss indeed. (a) We are deprived of their *example*; (b) of their reproofs; (c) counsels; (d) prayers; (e) we cannot recall them; (f) we can have no correspondence or intercourse with them; (g) so far as we know they cannot promote our welfare. Elijah to Elisha: "Ask now what I shall do for thee, *before I be taken away from thee.*"

II. God's agency a merciful one. "We know that the judgment of God is always according to truth." "Whom the Lord loveth he chasteneth," etc. "All things work together for good," etc.

III. We should improve such sad occasions.

1. In the way of showing sympathy to the bereaved.
2. In feeling gratitude that so much is left to us.
3. In taking precaution that we shall be ready and our houses in order.
4. In the way of cultivating resignation. There is no grace in *bearing* what we do not *feel*, nor can we *resign* what we do not value. But under the instruction of the word and the guidance of the Spirit we may learn to look up hopefully and say: "Thy grace is sufficient for us."

IV.

Psa. 23:4: "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

1. We must all walk through the valley, etc. To the Christian it is "the *shadow* of death." And he walks "through."

2. There is a confidence expressed, "I will fear no evil." This is attainable by every one. It is possessed in unequal degrees, because of unequal consecration and sanctification. While some are always to some extent "subject to bondage through fear of death," others cry, "The Lord is the strength of my life, of whom shall I be afraid?"

3. This confidence generally increases in God's people as they draw near to death, because in extremity they cease to try to recommend themselves to God, and fall back upon "the finished work" and the simplicity of faith.

4. This confidence enlightened and wise. And why? There is no evil in death to the Christian. Christ is his best friend; death his second best.

5. The Divine presence promised, "Thou art with me."

"O, if my Lord would come and meet,
My soul shall stretch her wings in haste;
Fly fearless through death's iron gate,
Nor feel the terror as she passed."

AT THE GRAVE.

The minister shall precede the pall-bearers to the grave, and after the coffin has been placed in the grave, standing at the head thereof, shall say:

"We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Behold, I show you a mystery; we shall not all sleep, but we shall all be changed in a moment in the twinkling of an eye at the last trump: for the trumpet shall sound, and the dead shall

be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.—*1 Cor. 15: 12-58.*

Then shall the minister say:

Forasmuch as it hath pleased Almighty God to take out of this world the soul of our deceased [brother, sister], we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust; looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be changed, and made like unto his own glorious body; according to the mighty power whereby he is able to subdue all things unto himself.

CLOSING PRAYER AT THE GRAVE.

Almighty God, with whom do live the spirits of those who depart hence in the Lord, and with whom the souls of the faithful are in joy and felicity, we give thee hearty thanks for the good examples of all thy servants, who, having finished their course in faith, do now rest from their labors. O thou Lord of all, teach us while we mourn over our distressing bereavement, to bow with submission to that hand which has deprived us of this earthly comfort. And O, thou great Disposer of all events, with whom are the issues of life and death, may we hear that warning voice which solemnly speaks to us this day, "Be ye

also ready." Make us mindful of the short and feeble hold we have upon life, and as our bodies are frail, and our days few and uncertain, may we live as if there were but a step between us and death. And we do most humbly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may rest in him, and at the general resurrection hear with joy the welcome words, "Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world." Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. Amen.

BENEDICTION.

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen.

TEXTS AND HYMNS SUITABLE FOR FUNERAL OCCASIONS.

Job 21: 23; Jer. 15: 9; Eccl. 7: 1; Matt. 25: 21; Psa. 27: 10; Psa. 35: 14; Prov. 31: 28; Eccl. 4: 2; Dan. 12: 13; Rom. 8: 18; Rev. 21: 4; 2 Sam. 12: 23; Psa. 68: 5; Matt. 5: 4; Mark 16: 3; Luke 7: 32; Luke 8: 52; John 11: 13; John 13: 7; 2 Cor. 4: 18; 1 Thess. 4: 13; Prov. 27: 1; Matt. 24: 42, 44; 1 Thess. 5: 6; Gen. 48: 21; Job 5: 26; Prov. 3: 2; Zech. 14: 7; 1 Sam. 1: 28; 2 Kings 4: 26; Job 1: 21; Isa. 11: 6; Isa. 40: 11; Mal. 3: 17; Matt. 18: 10; Matt. 18: 14; 2 Sam. 1: 19; Psa. 49: 17; John 5: 35; 2 Kings 20: 1; Eccl. 7: 2; Amos 4: 12; Luke 12: 35; Rom. 14: 7; Rom. 14: 10; Rev. 20: 12; Rev. 22: 12; Job 14: 1, 2; Job 17: 14, 15; Psa. 39: 6; Psa. 90: 10; Micah 2: 10; James 4: 14; 1 Pet. 1: 24, 25; Ex. 33: 14; Numbers 23: 10; 2 Kings 4: 1; Job 11: 18, 19; Psa. 23: 4; Psa. 37: 37; Psa. 116: 15; Psa. 127: 2; Prov. 10: 7; Isa. 57: 1, 2; Dan. 12: 3; Mal. 2: 6; Matt. 5: 8; Matt. 11: 28; Matt. 24: 46; Matt. 25: 34; 2 Cor. 5: 8; Phil. 1: 21; 2 Tim. 4: 6-8; Heb. 11: 4, 9; Heb. 11: 16; Heb. 13: 14; 1 Pet. 5: 4;

1 John 3: 2; Rev. 2: 17; Rev. 7: 16, 17; Rev. 14: 13; Isa. 26: 19; Isa. 33: 17; Isa. 35: 9, 10; Isa. 60: 20; Luke 20: 36; John 6: 39; John 11: 25, 26; John 14: 2, 3; Rom. 8: 18; 1 Cor. 15: 42-44, 53, 54; 2 Cor. 5: 1.

Hymns.

Abide with me, fast falls the eventide.
Asleep in Jesus! blessed sleep!
Beyond the smiling and the weeping, etc.
Come, ye disconsolate, etc.
Fade, fade, each earthly joy.
He leadeth me, O blessed thought!
I know that my Redeemer lives.
I need thee every hour.
In the Christian's home in glory.
I've reached the land of corn and wine.
I would not live away.
Jesus, lover of my soul.
Lead, kindly light, etc.
My faith looks up to thee.
Nearer, my God, to thee.
Oh, think of the home over there.
One sweetly solemn thought.
On Jordan's stormy banks I stand.
Rock of Ages, cleft for me.
Savior, more than life to me.
Shall we gather at the river?
Sun of my soul, thou Savior dear.
There is a land of pure delight.
Unveil thy bosom, faithful tomb.
We shall meet beyond the river.
We speak of the realms of the blest.
What a friend we have in Jesus.
When the mists have rolled in splendor.
While with ceaseless course the sun.

Readings: Consolatory.—Psa. 18: 1-6; 23: 1-6; 42: 1-11; 91: 1-15; 107: 8-21; 121: 1-8; John 14: 1-31; 2 Cor. 4: 6-18; 2 Cor. 5: 1-10.

Death of Children.—Eecl. 12: 1-8, 13, 14; Isa. 40: 6-8; Matt. 18: 1-6; 18: 10-14; 19: 13-15.

Heaven.—Rev. 5: 1-14; 7: 9-17; 14: 1-3; 15: 2-4; 21: 1-27; 22: 1-7.

Resurrection.—John 5: 24-29; 20: 1-18; Rom. 8: 9-24; 1 Cor. 15: 20-28, 35-58; 1 Thess. 4: 13-18.

Trust.—Job 23: 1-10; Psa. 20: 1-9; 27: 1, 4-14.

Let the minister keep these passages marked in his pocket Bible for ready reference.

POEMS APPROPRIATE FOR READING.

Elegy in a Country Churchyard.—*Gray*.

Hymn to Death.—*Bryant*.

Extracts from In Memoriam.—*Tennyson*.

Intimations of Immortality.—*Wordsworth*.

Resignation.—*Longfellow*.

Thanatopsis.—*Bryant*.

The Reaper and the Flowers.—*Longfellow*.

The Two Angels.—*Longfellow*.

The Two Voices.—*Tennyson*.

GIVING.

1. The fact of receiving blessings in our need involves the obligation to impart to others in their need. Matt. 10: 8.

2. All that we have we have received. 1 Chron. 29: 11, 12. We are but stewards, holding in trust, for certain ends, the treasures bestowed on us. 1 Pet. 4: 10; 1 Cor. 4: 7; 1 Chron. 29: 14, 16.

3. It is a divine command to give. Matt. 5: 42; Luke 6: 38; 11: 41; 12: 33.

4. We are to work in order that we may have to give. Eph. 4: 28; Acts 20: 34, 35.

5. We are to give:

- (1) According to our means. 2 Cor. 8: 12; Acts 11: 29.
- (2) First providing for honest things. 2 Cor. 7: 21.
- (3) Cheerfully. 2 Cor. 9: 7.
- (4) Bountifully. 2 Cor. 9: 5-7.
- (5) Steadily. 1 Cor. 16: 1-3.
- (6) Unitedly. 2 Cor. 8: 13, 14; Acts 11: 29.
- (7) Not only to the poor, but for sending out the gospel, maintaining teachers in the church, and promoting every good work. 1 Cor. 9: 7-14; Phil. 4: 15-17; 3 John 5-8; 1 Tim. 5: 17, 18; Gal. 6: 6-10.

6. Motives to this duty:

- (1) Giving, it shall be given unto us. Luke 6: 38.
- (2) The Lord will deliver us in the day of trouble. Psa. 41: 1-3.
- (3) It makes us Godlike. Luke 6: 35.
- (4) It enlarges the heart, and purges it of petty scruples and burdensome follies. Luke 11: 41.
- (5) It gives acceptance to our prayers. Acts 10: 2-4.
- (6) Is a means of laying up treasures in heaven. 1 Tim. 6: 18, 19; Matt. 25: 34-36.

(7) We shall reap as we have sown. 2 Cor. 9: 6; Gal. 6: 7-10.

A DUTY AND A PRIVILEGE.—A mark of true religion. Psa. 112: 9; Isa. 32: 8; Eph. 4: 28; 1 Tim. 6: 17-19; 1 John 3: 17, 18.

SOURCE.—The grace of God. 2 Cor. 8: 1-25. The echo of God's great love in Christ to us.

SPRINGS FROM.—(1) The sweet constraint of love—love in the fullest sense. (2) The realization of Christian stewardship and consecration. What have we that we have not received, and which is not to be used as a talent for which we must give account?

SPHERE.—Unlimited; to all so far as we have the power. Luke 6: 30; Gal. 6: 10. To "them who are of the household of faith." Rom. 12: 13. To the poor. Matt. 5: 42; Deut. 15: 11; Isa. 58: 7. To strangers. Lev. 25: 35. To enemies. Prov. 25: 21. To the service of God at home and abroad.

MANNER.—True liberality should pre-eminently be: (1) *Voluntary*. The free-will offering of a loving heart and an open hand. Ex. 35: 21; Matt. 10: 8; 2 Cor. 8: 3-12. "Not grudgingly or of necessity, for God loveth a cheerful giver." 2 Cor. 9: 7. (2) *Bountiful*. Not sparingly. Prov. 22: 9; 2 Cor. 8: 3; 9: 7; Mark 12: 43, 44; Acts 2: 45; 4: 36, 37. (3) *Unostentatious*. Matt. 6: 3; Rom. 12: 8. (4) *Prompt*. Prov. 24: 11, 12.

MEASURE.—(1) According to ability. Deut. 16: 10-17; Matt. 10: 8; 1 Cor. 16: 2. (2) According to a fixed and settled principle. 1 Cor. 16: 2. Not governed by caprice and emotion, much less to please a friend, or make a display.

THE MODEL AND PATTERN.—The blessed Lord. 2 Cor. 8: 9. When Paul wished to teach liberality, he refers not to eminent saints, but to Him who "gave *Himself*."

VALUE AND IMPORTANCE OF.—There are special blessings annexed to Christian liberality: (1) It is peculiarly pleasing to God. 2 Cor. 9: 17; Heb. 13: 16. (2) A means of glorifying him, both in giver and receiver. 2 Cor. 9: 12, 13. (3) Connected with rich promises. Prov. 11: 25; 19: 17; 22: 9; 28: 27; Eccl. 11: 1, 2; Isa. 58: 6-11. (4) The benediction of Jesus upon it. Acts 20: 25.

LITERARY SOCIETIES.

Every pastor should provide for the organization of a literary society from the young people of his church. It will develop talents that will prove of service in the future work of his church. Let instruction be the central feature, but provide for the literary and musical entertainment of the society in the way of music, recitations, a newspaper, etc. Once fairly under way, it will not be suffered to die.

LORD'S SUPPER.

And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins.—*Matt. 26: 26-28.*

And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. And when they had sung a hymn, they went out into the mount of Olives.—*Mark 14: 22-26.*

And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But behold, the hand of him that betrayeth me is with me on the table. And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!—*Luke 22: 19-22.*

For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner, also, he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it,

in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.—*1 Cor. 11: 23. 26.*

DEVOTIONAL EXCERPTA FOR THE SUPPER.

I.

We do not presume to come to this thy table, O merciful Lord, trusting in our own 'righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord whose property is always to have mercy; grant us, therefore, gracious Lord, to eat and drink as discerning the Lord's death, that our souls may be washed through his most precious blood, and that we may evermore dwell in him and he in us. Amen.

II.

We glorify thy holy name, Almighty God our Heavenly Father, because, of thy tender mercy, thou didst give thine only Son, Jesus Christ, to suffer death upon the cross for our redemption, making a full, perfect and sufficient sacrifice for the sins of the whole world; and we thank thee sincerely that he did institute and command us in his holy Gospel to continue to observe this Supper in perpetual memory of that his precious death and sacrifice until he should come again. We pray that as we partake of this perishing bread we may in faith feed upon Him who is the true bread of life, the bread that came down from heaven, and that we may go hence, strengthened by thy Spirit in the inner man. We ask it in Christ's name. Amen.

III.

O Lord, our God, we are worms of the dust, defiled with tendencies to sin and actual sin, busy with folly and too careless of eternity. But we come to thee in faith and beg to be received into the compassionate arms of thy mercy. Cleanse

our hearts, strengthen our faith, enliven our hopes, give us victory over sin and perfect us in love, patience, humility and obedience. Be present to illuminate, comfort and refresh thy people while they partake of this wine with grateful and contrite hearts. May their hearts be sprinkled afresh with the blood that calls for mercy and forgiveness as they taste the emblem of that blood which was shed for many for the remission of sins. We ask these things in Christ's dear name. Amen.

IV.

Encouraged by these memorials, dear Lord, we come to thee as straying sheep to their shepherd; as the sick to their physician, and as condemned criminals to a merciful and powerful intercessor. Nay, more, we come as thy children, feeling their weakness, yet confident of thy strength; realizing their coldness and half-heartedness, yet believing in thy readiness to impart thyself to them and to lift up drooping heads and hands. O thou who didst take upon thyself for love of us the infirmities of our nature, give us of thy Spirit that we may be exalted spiritually and feel that heaven is our home. From the ample provisions of the Gospel, of which this is a lively memorial, may we derive support, strength, armor and defence. Let this cup of blessing be to us the communion of the blood of Christ; let the bread be the communion of the body of Christ. May they not only stir up our pure minds by way of remembrance, but as we partake in faith, may strength and wisdom from above enter into our souls, so that henceforth we may bear about with us continually the dying of the Lord Jesus. And may the consecrated life of Jesus also be manifested in our mortal bodies here dedicated anew to thee. Hear us for Jesus' sake. Amen.

As the minister breaks the loaf and places the pieces in the plates, he may say, "To every humble disciple of the Lord here present I say: May the body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this bread in grateful remem-

brance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving."

In like manner when pouring wine into the goblets: "The blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's blood was shed for thee, and be thankful."

It is more impressive to distribute the emblems in perfect silence. At the close the Doxology or some suitable hymn should be sung and the benediction pronounced.

OUTLINES OF TALKS AT THE COMMUNION SERVICE.

I.

1 Cor. 11: 27: Apply the word "worthy" to the *conception* of the supper, not to your character. The Corinthians had made a gluttonous and drunken revel of this sacred ordinance. Two classes of church members are unfit to partake of this sacrament, for such it is. We here renew our oath of allegiance to Christ and gird up our minds to a fresh struggle for glory, honor and immortal life. These classes are, (1) Those who do not discern the Lord's body, but who look upon the supper as a mere church form; and (2) those who take the emblems in a hand "soaped and dried in the tub of their own morality." But if you see in it a provision for your weakness, and come to it ruined and undone, saying, "God be merciful to me a sinner," you may be certain of the Lord's invitation and blessing. This supper is a

Memorial. It throws our memory back to Jesus Christ. You are not invited to it because you are perfect, but because, though imperfect and liable to sin, you are anxious to grow Godward, and enter heaven at last. We are told to "examine ourselves," and this is well. If upon such examination you find that you are living in habitual sin against your conscience and the prohibition of God's word, forbear to eat and drink to the hardening of your heart. If you find sin, but a desire and

purpose to renounce it and by God's grace to walk in greater whiteness, partake in humble gladness. Do not vivisect yourselves, nor indulge in morbid introspections. The great question for you is not, Am I pure enough or advanced sufficiently in the Christian life to partake without condemnation? but rather this: Am I contrite in heart, penitent for sin, and determined by God's help to renounce and forsake it and become more and more like Jesus? If you have the heartache for sin, and you want to love the Savior, and feel a sinking of the soul because you requite him so poorly in your affections and life, partake in God's name and grow from faith that is small to faith that is larger, deeper, tenderer.

This service is not a merely ceremonial act. It is an act of love, of loyalty, of reconsecration. It is an acted prayer, beseeching heavenly commiseration and help. It is a memorial act, a prospective act (for it looks not only backward to the suffering Christ, but forward to the coming and the enthroned Christ), and an act of supreme renewal of baptismal vows. We take the oath of office anew, are sworn into service afresh. We are fit partakers, not by our knowledge, not by acuteness of spiritual perception, not by length of service, not by pureness of moral character, not by faith that would move mountains, not even by love that would gladly spend and be spent, but by our penitence in view of having come short of our high ideals. Our self-examinations, honestly conducted in the light of Scripture, and with the aid of the Holy Spirit, will not disclose qualifications such as would lead to a cool and complacent partaking. Rather do they disclose sin and unworthiness. But if a hungering and a thirsting after righteousness be there, an earnest desire to get rid of sin and stand fast in the liberty of the sons of God, be not afraid. No such soul can eat and drink to condemnation. If you are impenitent or self-righteous, forbear. If you know that you are not what you ought to be, but long to be better than you are, gratefully eat and drink the emblems; for in recognizing that you are a sin-

ner and need a Savior, and will need him all your journey through, you do discern the Lord's Body.

II.

Mark 14: 22, 23: These words show that the Lord's Supper is an ordinance of thanksgiving. Otherwise it could not represent aright the Passover which it supersedes. The Passover was commemorative, and its reigning spirit was that of joy and thanksgiving. It recalled the safety of the Hebrews in Goshen from the death-angel who turned Egypt into a house of mourning; it carried the mind back to the origin of the nation and the source of national blessings; it reminded the people of God's covenant with them. The Lord's Supper groups the most terrible facts of history, and yet it so groups them that our souls are thrilled and gladdened. Take the fact that there is such a fact as sin, and that God hates it with all the energy of his infinite nature; that we ourselves were once dead in trespasses and sins, and that if even yet we say, "We have no sin, we deceive ourselves and the truth is not in us." Take these facts alone and we would be overwhelmed in a just despondency. But there is another order of facts of which this supper reminds us. We are reminded of One who died to reconcile us to God and to meet the demands of a violated law, so that God could be just and yet justify us sinners. It reminds us of a suffering Savior, of one who magnified the law of God and made it honorable, so that God could pardon and adopt us, make us joint heirs with Jesus Christ, without abating one whit the claims of his law or permitting it to be prostrated and broken in the interests of mercy and compassion. It reminds us that the claims of the moral government have been fully met. That the salvation accomplished by Jesus is a completed one from the side of heaven, and that if we appropriate that finished salvation God is pledged to sustain us in the saved life. And while this ordinance brings to us vividly the fact of the Lord's absence in his glorified body, it also suggests to us his spiritual presence and helpfulness, and his coming again to

gather up his jewels. "Do this in remembrance of Me"—not of Me, as a dead fact stranded on the shores of the oblivious ages, but of Me as a warm, living, loving presence in the midst of sincere worshipers in all the ages that have elapsed or will elapse from the parting on Olivet until the glorious coming of the Son of God to close the Gospel dispensation. While it looks back then to the Garden, the Cross, the Tomb and the Parting, it looks forward to thrones and celestial mansions, the kingdom of glory and to blessed meetings, where farewell words shall never more be spoken.

III.

We do not approach these emblems of the broken body and shed blood of our Lord and Master carelessly, irreverently, ceremonially. Nor do we come believing that by any priestly magic or conjuration the bread has become other than bread or the wine converted into the actual blood of Jesus Christ. The bread *represents* the body of Christ and the wine *represents* his precious blood. We come in meekness and faith, receiving the word of God with its precious promises, by means of which we have, in greater or less measure according to the proportion of faith, practice and experience, become partakers of the divine nature. We come as those for whom Christ has died and as clothed upon with his spotless righteousness. We come not in our own righteousness, but as accepted in the beloved, as his loving and growing disciples, in whom the Spirit is ever carrying on his blessed work of cleansing, renewing and strengthening. We come spiritually discerning the great sacrifice, and anxious to be released from the least and last remains of sin. We come believing that he will reveal himself as the consoler, the strengthener, the comforter, and that going hence our souls will be less soiled during the coming week with the contaminations of the world, because he has revealed himself to us in this simple feast as he does not unto the world. Come not, then, with unholy tempers, with unforgiving hearts, with secret and cherished lusts—but come resolving to give up everything in

the future that bars out the full light of God's countenance. Come with the holy ambition to have the Son fully revealed and formed within you—to pass into a condition of complete and regnant similarity of feeling with God. Come, and with penitent hearts feed upon the emblems of the broken body and shed blood of Jesus Christ.

IV.

SIGNIFICANCE OF THE LORD'S SUPPER.

1. It smites the humble heart with a sense of the love of God who spared not his own Son for us. "What hast thou done for me?"

2. The table is spread, and we are invited to partake. *The partaking is our own act.* God spreads the banquet of salvation. We must partake. Salvation, like this bread and this wine, is God's gift.

3. This sacred feast should open our hearts to Christ. Let us remember what he was, what he did, and what he said.

4. Let it remind us of a greater slavery than that of Egypt, a greater task-master than Pharaoh.

5. Let it remind us that the death of Christ means something. We may not understand its philosophy or rationale, but it is founded in the eternal necessity and fitness of things.

6. We feed upon Christ by faith, upon the example of his lustrous life, upon his words that have put iron into the thin blood of the ages. We are invigorated by his truth, consoled by his promises, cheered by his prophecies.

7. We must not come mechanically and perfunctorily, but cheerfully, hopefully, believingly.

8. We are taught by the distribution of the emblems that no Christian man must live unto himself or for himself. Let him scatter spiritual blessings.

9. We are taught that we should call nothing common. See the sacred use of common things. The bread and wine represent the body and blood of God's dear Son. Let our lives and callings be transfigured likewise.

10. It is a communion with God in Christ, and with one another.

11. This no selfish gathering of self-complacent Pharisees, but of humble saints, rejoicing in a fountain opened for sin and a fountain for uncleanness and refreshment on the way as well.

12. It is a prophecy of a second coming "without sin unto salvation."

13. It celebrates afresh the birthday of every Christian participant's soul, as the Passover did of the Jewish nation.

14. Coming to us in unbroken continuity of observance from the time of Christ, it is an inexpugnable proof of the life and death of Jesus Christ.

15. To sum up: It is a tender commemoration, a blissful communion, an authoritative proclamation, an unanswerable witness, and a glorious prefiguration. Alleluia.

V.

Matt. 26: 27: The cup presents two aspects:

1. As viewed by the Savior, and

2. As viewed by man, the sinner.

1. Christ saw in the cup (a) his death as a felon; (b) the hiding of his Father's face; (c) himself as bearing the burden of a world's sin. Yet "he gave thanks:" Father, I thank thee (1) for the opportunity of magnifying thy law; (2) of revealing thy comprehension of the value of man's soul; (3) of manifesting the depth of thy love for the world; (4) I thank thee that I "see my seed" in all the coming ages out of and beyond the travail that is before me; I thank thee that Satan's triumph is short-lived, and that his apparent victory is the seal of his final discomfiture; I thank thee that I taste death for every man and at the same time taste the overflowing fulness of thy love, making it possible that all should believe, obey and be saved.

2. Man sees in the cup (a) forgiveness; (b) reconciliation; (c) freedom from sin; (d) eternal life of progress in perfection. There is no wrath foaming upon the surface of this cup, no bitter dregs beneath.

Infinite benevolence and infinite foresight inspired the thankfulness of Jesus.

If Jesus could thankfully take the cup that symbolized his death, let us thankfully take the cup that symbolizes his finished work for our salvation.

MARRIAGE.

Whoso findeth a wife, findeth a good thing, and obtaineth favor of the Lord.—*Prov. 18: 22.*

Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.—*Mal. 2: 15.*

For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.—*Matt. 19:6.*

Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word.

So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

Let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.—*Eph. 5: 25, 26, 33.*

A virtuous woman is a crown to her husband. Her price is far above rubies. The heart of her husband doth safely trust in her. She will do him good and not evil all the days of her life. Her husband is known in the gates, when he sitteth among the elders of the land. Strength and honor are her clothing; and she shall rejoice in time to come. She openeth

her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her. A woman that feareth the Lord, she shall be praised.—*From the 12th and 31st chapters of Proverbs.*

Likewise ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the behavior of the wives; while they behold your chaste behavior coupled with fear: Likewise ye husbands, dwell with them according to knowledge [of God's will respecting this holy relationship], giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered. Be like-minded, sympathetic, tender-hearted, humble-minded: not rendering evil for evil, or reviling for reviling; but contrariwise blessing.—*From 1 Peter, 3d chapter.*

Matrimony is not, as Romanists affirm, a Sacrament of the Gospel, but it is an honorable estate instituted of God in the time of man's innocency, and therefore not to be entered into irreverently and lightly, but soberly, discreetly and in the fear of God. It is not a badge by which Christian men are discerned from others. Nor is it, in any sense save by the influence of pious companionship, a means whereby pardon of sins and inward sanctification are conveyed to us by the Spirit of God. To the gracious exemplary influence of a devout wife, the Apostle Peter alludes when he speaks of wives saving their husbands "without the word;" that is to say, if a wife's life is a living epistle of the truth, her husband's aversion to religion will be replaced by a sincere admiration therefor, seeing its blessed influence over his partner and in his home. Thus he may be led to Christ through her as a minister of God—led to the Bible and to the Church, where he may receive with meekness the engrafted word which is able to save his soul. In the 5th chapter of Ephesians, Paul alludes to it as a "mystery,"

not as a sacrament. The apostle's meaning is that marriage is a figure, type or mystery of the union and marriage betwixt Christ and his Church. Tertullian says, "Adam's calling Eve bone of his bone and flesh of his flesh was concerning Christ and his Church." Chrysostom declares, "Marriage was an allegory of Christ's union to his bride, the Church."

REMARKS.—The bride stands on the left of the bridegroom during the marriage ceremony. The bridesmaids stand on the same side with the bride, and the groomsmen on the same side with the groom. If a dinner or wedding supper follow the ceremony, the bridesmaids and groomsmen should be so alternated at table that two ladies do not sit together without a gentleman between.

When the parents of the contracting couple are living and present, let them stand a little in the rear of the officiating minister, those of the bride at the minister's right, and the groom's on the left, facing the couple to be married. They ought to be the first to greet the newly-married pair. This arrangement enables the bride's father to give away the bride without confusion. If her father is dead or absent, a male relative or guardian can act in his stead, occupying his position on the floor.

The following is one of the recent forms of ceremony: The bridal party having formed for entrance, the ushers, in pairs, march very slowly (or keeping step to the music of piano, organ or orchestra) to the pulpit, or whatever place is occupied by the minister who is "to solemnize" the rite. Coming near to him, they turn in a file to *their* right and the minister's *left*. After a brief interval the bridesmaids follow, in pairs, and turn to their *left* and the minister's right (as he stands), and they are followed at a slight distance by the bride who is closely veiled. The groom now advances from the rear of the minister, takes her hand and places her on his left immediately in front of the minister. The parents of the bride, having followed her, stand just behind and a little to her left. This enables the father to

give the bride away and return to his position without breaking the file of bridesmaids.

The service being concluded, the bride and groom pass out together, slowly followed by the bridesmaids, each upon the arm of an usher, who (when the ceremony is performed in church) hasten to the home of the bride to present congratulations, etc.

It is considered a breach of etiquette to leave the pews until the bridal party is out of the church and in their carriages.

Sometimes the groom leads in the bride's mother immediately following the "waiters." They take their position on the minister's left, until the bride is placed by her father or nearest male relative immediately in front of the minister. Then the groom and father change places. When the question is asked, "Who giveth this woman to be married to this man?" the father, or relative, or male friend acting in his stead, advances, takes the bride by the hand, leads her to the minister, who places her hand in that of the groom.

The bride's glove should be removed at the "ringing" by the first bridesmaid, or her glove-finger, already ripped in the seam to prevent awkward delay, turned down by her.

Of course these directions are simply recommendatory to those who desire a public and somewhat formal wedding, whether that take place in a church or a private house. The minister should strive to make the ceremony solemn and impressive by good reading and speaking. "Let all things be done decently and in order."

A CEREMONY.

When the persons to be married are assembled with their friends, the man standing with the woman on his left, the minister may, if he deems it advisable, address those present in these words (or he may omit all before the prayer):

1. We are assembled in the sight of God, and in the presence of this company, to join together this man and this woman in holy matrimony. If any person can show just cause

why they may not be lawfully joined together, let him now speak, or else hereafter forever hold his peace.

And, also, speaking to the persons to be married, he may say:

2. I require and charge you both, as ye will answer at the day of judgment, when the secrets of all hearts shall be disclosed, that if either of you know any impediment, why you may not be lawfully united in matrimony, you do now confess the same. For be you well assured, that those who are joined together otherwise than God's holy word doth allow, their marriage is not lawful.

The following prayer shall then be offered:

3. Almighty God, who givest to thy children all things richly to enjoy, send down thy blessings upon us, and guide our hearts to the love of all goodness, and confirm us in the same. Enable these thy servants, who are about sacredly and publicly to pledge to each other their mutual faith and love, deeply and reverently to feel the full solemnity of the obligations into which they enter. Teach them to feel their entire dependence upon thee; and that which they solemnly promise, may they lovingly, heartily and continuously perform, through Jesus Christ our Lord. Amen.

The minister shall then cause the man and woman to join their right hands, and shall address the man in these words:

4. ———, do you, in the presence of God and of these witnesses, solemnly declare that you take this woman to be your lawful and wedded wife, to live together, after God's ordinance, in the holy estate of matrimony? And do you promise, as you hope for the mercy of God, that you will love her, comfort her, honor her, and keep her in sickness and in health, in prosperity and in adversity; and that, forsaking all others, you will be faithful to her, conducting yourself towards her in all respects as a dutiful and affectionate husband, until God shall separate you by death? All this will you faithfully strive to do, God being your helper?

The man shall answer in a distinct voice, I WILL.

Then shall the minister say unto the woman :

5. ———, do you, in the presence of God and of these witnesses, solemnly declare that you take this man to be your lawful and wedded husband, to live together, after God's ordinance, in the holy estate of matrimony? And do you promise, as you hope for the mercy of God, that you will love him, comfort him, honor him, and keep him in sickness and in health, in prosperity and in adversity; and that, forsaking all others, you will be faithful to him, conducting yourself towards him in all respects as a dutiful and affectionate wife, until God shall separate you by death? This will you faithfully do, God being your helper?

The woman shall answer distinctly, I WILL.

[If a ring is used, the man shall here give it to the woman, at the direction of the minister, putting it upon the third finger of the left hand. And the man, holding the ring there, shall say, as taught by the minister, "With this ring I wed thee, and with my worldly goods I thee endow; and upon our union I ask the benediction of Almighty God."]

The minister shall then say,

6. I, ———, an ordained minister of Jesus Christ, having witnessed your mutual vows, do pronounce you to be, by the laws of God and man, husband and wife. Those whom God hath joined together let not man put asunder.

Then shall be offered this prayer :

7. O Eternal God, giver of all spiritual grace, send thy blessings upon these thy servants, whom we bless in thy name. Enable them to perform with gladness the covenant which they have now made in thy presence. May they dwell together in peace and love, in holiness and comfort; in the Christian faith, and in the practice of all Christian virtues. Bless, preserve and keep them; fill them with all spiritual benediction and grace; and keep them so to live together in this life, that in the world to come they may enter upon life everlasting. We ask this in the name of Jesus Christ our Lord. Amen.

The scriptural passages may be read before the actual ceremony begins.

I.

1. Read suitable scriptural passages.

Then shall the minister say,

2. We are met together, dear friends, to join together this man and this woman [here give their names] in the holy bonds of matrimony, which is an estate instituted by God in the time of man's innocence—(himself performing the first marriage rite)—an estate adorned by the presence and guarded by the teaching of our Savior,—an estate made honorable by the faithful keeping and profound respect of good men and women in all time. It is not therefore to be entered into lightly or unadvisedly by any one, but soberly, discreetly, and in the fear of God.

Let us pray.

3. Heavenly Father, by whose word these thy children were created, and by whose watchful care and providence they have hitherto been preserved and brought unto this hour, we entreat thee to approve their deliberate purpose, and to grant to its fulfillment the sanction of thy Holy Spirit. Through Jesus Christ our Lord. Amen.

4. —, wilt thou have this woman to be thy wedded wife, to live together after God's ordinance in the holy estate of matrimony? Wilt thou love her, comfort her, honor and keep her in sickness and in health, in sorrow and in joy, and, forsaking all others, keep thee only unto her so long as ye both shall live?

The man shall answer, I WILL.

Then shall the minister say to the woman:

—, wilt thou have this man to be thy wedded husband, to live together after God's ordinance in the holy estate of matrimony? Wilt thou love him, comfort him, honor and keep him in sickness and in health, in sorrow and in joy, and, forsaking all others, keep thee only unto him so long as ye both shall live?

The woman shall answer, I WILL.

If a ring is used, the man shall now put it upon the fourth finger of the woman's left hand [counting the thumb as one], and, holding it there, shall, after the minister, repeat these words:

With this ring I thee wed; and I promise to keep myself to thee only, so long as we both shall live.

Then shall the minister say:

6. Forasmuch as —— and —— have privately consented to give themselves each to the other, and have publicly ratified the same before God and this company in the most sacred and solemn manner, now, therefore, I, ——, a minister of the Gospel, in conformity with the law of God, and with the law of this commonwealth, do pronounce them to be husband and wife. United both by the sanctions of religion and the authorization of the civil law, let no man venture to put them asunder.

Let us pray.

7. Giver of all good and fountain of all true joy, thou guide, support, and felicity of all who meekly put their trust in thee: we reverently and lovingly beseech thee to bless these thy servants just entering upon a holy and heaven-blessed, but to them untried relationship. May their hearts ever remain united in the closest bonds of love. May they be counsel and strength, and light and comfort one to the other. May they ever be sharers of each other's joys, consolers of each other's sorrows, and sympathetic helpers to each other in all the changes and chances of this world. Hand in hand, and heart with heart, trusting in each other and confiding in thee, may they tread helpfully and hopefully the path of life. Be thou, O Father, their guard and guide. And lead them through this transitory world to the life eternal. We ask in Jesus' name. Amen.

8. The Lord mercifully with his favor look upon you, and fill you with all spiritual grace; the Lord help you so to live together in this life that in the world to come ye may have life everlasting. Amen.

OUTLINE OF SERMON ON COURTSHIP AND MARRIAGE.

1. *Old-fashioned words and an old-fashioned subject.* But who can estimate the importance of these two matters to the State, the church, the people themselves. Marriage the highest union of two human souls. It may be loveless, joyless, but its bonds once riveted can never be unclasped without disgraceful publicity, and only for one cause. Mothers seek a "good match" for their daughters, often ignoring the character of the man to whom they give their child. Gold wins, and the girl is as much sold as any Circassian girl in a Turkish market-place. Oh, the deep debasement of the "Christian" (?) mother who seeks to palliate her infamous act of barter and sale for wealth alone by the words, "Men will be men."

2. *A true wife is her husband's second self* in thought, and sympathy, and action. There are wives who keep in sight of their husbands, whatever his advance in science or art. They cannot bear that he should dwell in a world to which they are strangers. They are the sunshine of their husbands' homes, the loadstones that keep them cheerfully to grinding toil, the magnets that draw them on winged feet to their own sweet homes. If the married lives of our people are happy ones, it requires no prophet to foresee a happy future for the nation and a populous heaven. There is a domestic hierarchy in which the faithful wife is the true high priestess.

3. The spring must be pure if the stream is to be bright and full of joy songs. Parents, look to the *character* of your daughters' suitors. Ask no questions as to property or ability to support a wife before the searching inquisition into character. Let that be first and paramount. If you sacrifice your flesh and blood on the altar of money or caste, you are no better than those who passed their sons and daughters through the fire to Moloch.

4. *Is he honest, sober, industrious?* Ask this of all about you. If the reply is yes, ask no more, you have done your duty, but if you do less than this, the blood of a sacrificed child will cry from the ground with a more relentless cry than that of Abel.

A MORE FORMAL CEREMONY.

1. Citation of Scriptures and general remarks on marriage.
2. Brief prayer for those entering into that estate.
3. Personal charge to the persons to be married.
4. Obligating the man by the usual questions.
5. Obligating the woman by the usual questions.

[In reference to the word "obey" it is best to qualify it by some addition, for it is certainly not the Lord's will that a woman should obey a command directed against her conscientious convictions. A husband may either be or become a brute, and may wish his wife to renounce her faith, to leave off prayer, church attendance, etc. When I do not leave out the word obey, I qualify it by adding, "In all things not forbidden by your conscience and the word of God."]

6. "Who giveth this woman to be married to this man?"

7. The trothing. [The man receiving the woman at the minister's hands, or at the hands of her father or friend, shall take her by the right hand, and say after the minister, a few words at a time, as follows:]

I take thee, ——, to be my wedded wife: to have and to hold from this day forward: for better, for worse: for richer, for poorer: in sickness and in health: to love and to cherish: till death do us part: and thereto I plight my sacred word.

[The woman shall do the same, making the necessary change of name.]

8. The minister will now ask, Have you a ring, sir? [The groom takes the ring from the vest pocket on his right side and hands it to the woman, who passes it to the minister.] The latter, holding it up, may make some remarks on the meaning of the ring, of the circle, of gold; then he will hand it to the groom who will put it upon the fourth finger of the woman's left hand, and, holding it there, repeat after the minister this formula: "With this ring I wed thee: and with my worldly goods I thee endow: and on our union of hearts and interests: I ask the blessing of Almighty God."

[The colons in the formulas in No. 7 and No. 8 indicate

where the minister is to pause until the person repeating *catches up* with him. The suspensions are at short intervals to prevent blunders.]

9. Immediately after the "ringing," the minister may deliver the following prayer:

O Eternal God, creator and preserver of all mankind, giver of all spiritual grace, the author of everlasting life; send thy blessing upon these thy servants, this man and this woman, whom we bless in thy name; that, as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, and may ever remain in perfect love and peace together, and live according to thy laws; through Jesus Christ our Lord. Amen.

10. [Then shall the minister join their right hands together, and, holding them with his own, reverently and solemnly say:]

Those who have been joined together in accordance with the law of God and the law of this commonwealth, let no man put asunder.

11. [Releasing their hands and surveying the company, the minister will now make this proclamation:]

Forasmuch as —— and —— have privately consented together to live henceforth in holy wedlock, and have publicly reaffirmed their private contract in the most solemn manner by calling upon God and this company to witness the sacred obligation, now, therefore, I, ——, a minister of the Gospel of Jesus Christ, do by virtue of the authority vested in my office by the authority of the State, solemnly pronounce that they are HUSBAND AND WIFE.

12. [The minister shall add this blessing, the persons kneeling if it is agreeable to them:]

God the Father, Son and Holy Spirit, bless, preserve, and keep you; the Lord mercifully with his favor look upon you, and fill you with all spiritual benediction and grace; the Lord fill your home with peace and plenty and prosper the labor of your hands; the Lord make your hearts the dwelling-place of love and joy, and help you so to live together in this life that you may be heirs together of everlasting life. Amen.

MISSIONS.

1. By aiding foreign missions the church gains in self-sacrifice. Self-sacrifice is the essence of Christ's life and of the Christian life.

2. By aiding the cause of foreign missions the church gains interest and enjoyment in the home work (domestic missions) and in the local work.

3. Missionary activity will kill all gushy "liberalism" and tone a church to doctrinal soundness. No idle, indifferent church can have a living faith.

4. No missionary, self-sacrificing church is on the defensive. All infidels in its reach will in their hearts say, "The presumption is for Christianity."

5. The missionary spirit is destructive of the caste spirit. It and it alone realizes the meaning of the Scripture, "There is neither Jew nor Greek," etc. The missionary spirit proclaims the Fatherhood of God and the brotherhood of man.

A READING ON MISSIONARY WORK.

1. Ground of missionary work. Matt. 28: 19, 20; John 3: 16.
2. The need of it. Rom. 10: 13-15.
3. Its purpose. Acts 26: 15-18.
4. Ways of helping this work. Isa. 6: 8; 2 Cor. 1: 11; 2 Cor. 8: 2-7.
5. The spirit in which it should be done. 1 Chron. 29: 9; 2 Cor. 9: 7; Col. 3: 23.
6. Promises concerning missionary work. Isa. 40: 9; Hab. 2: 14; Matt. 24: 14; Rev. 11: 19.
7. The reward of a share in such a work. Prov. 11: 25; Job 29: 13; Matt. 25: 23.
8. Sin of standing aloof. 2 Kings 7: 9; Judges 5: 23; Prov. 24: 11, 12; Matt. 25: 25, 26.

[Read Christlieb's Protestant Foreign Missions; Boyce's Statistics of Protestant Foreign Missionary Societies; Dorchester's Problem of Religious Progress.]

MISSION TALKS.

I.

Matt. 5: 14.

We are rather light-bearers than light.

1. God has sent a great Light into this dark world. It was a dark world when Jesus came. (Matt. 4: 16; Luke 2: 32; John 1: 4, 5; 2 Cor. 4: 6.)

(1) Light reveals darkness. The gospel shows a man to himself, and a nation to itself.

(2) Light quickens any life there may be in the darkness. Some crying out for purity and God in heathenism, "feeling after God, if haply they may find him."

2. God wants Christ, the Light, to shine throughout the world.

(1) The first and second lessons of Peter's great sheet.

(2) Light a fitting figure of the gospel because it goes everywhere, piercing through the narrowest crevices, visiting rich and poor, tinting the flowers alike in Shaw's magnificent garden and in the garret window of a poor tenement on a dingy street.

Illustrate what Christ, the Light, might be for India, China, Africa,—for every place where moral darkness broods.

3. God wants light-bearers to hold up his saving light. He wants an *atmosphere* to carry this Sunbeam, a candlestick on which to lift it up. And just this he asks us to be.

(1) Illustrate the difficulty in securing a division of the electric light. But Christ as the LIGHT can be divided, and each of us can hold up its full blaze to men. We cannot have Christ ourselves without wanting to tell others of him.

(2) We can lift up the light in our homes, in our neighborhood, in our social and business life. But we cannot go in person to carry it abroad. Then the next best thing is to go by deputy, for we must either go or send. There is no discharge or exemption save by substitution in this war of LIGHT *vs.* DARKNESS. The missionaries abroad are our accredited agents, our personal substitutes as light-bearers. Let us pray for them

and support them by our means, that they may be able to hold up the light whereby all men may be saved.

II.

John 1: 41.

1. The Old Testament reveals the incapacity of humanity to rise and return to God. The Mosaic ritual speaks of the weakness of human nature in every observance. The thoughtful Jew saw by it the need of power to undo Adam's work, and restore man to sonship with God. The Law was our body-slave (*paidagogos*) to lead us by the hand to Christ, the true strength of man. (Gal. 3: 24.)

2. The New Testament reveals the *capacity of man* in Christ to return to God, to do his will, to live for him in a world of sense and unspirituality. We also see in the New Testament the exalted destiny of the race in Christ, united to him by the supernatural life of the church. Christianity not only proclaims our fall, but places in our hands the means and power to rise again.

3. Andrew a missionary. He first found Jesus himself. He abode with Christ for a season (an essential for missionary success). We cannot teach that which we have not ourselves learnt. Then he went forth and brought his own brother, Peter, to Christ. He also brought the Greeks. (John 12: 20, 22.) His gift was to encourage the timid, to bridge over the gulf between the soul and its Redeemer. The real yearning of the race is not for power, wealth, or the vast treasures expressed in the word, "civilization," but for reconciliation with God in Christ Jesus.

4. This bringing souls to Christ the glorious prerogative of the missionary. His message of "pardon through the Precious Blood" the only message that will *satisfy* the heart of man, still its fears, calm its anxieties. As Christians redeemed and under infinite obligations, we *must* use our gifts to bring souls to him who died to reconcile us to God, to break down the walls of partition which yet stand, and make all nations gloriously one in faith and practice.

MISCELLANEOUS.

I.

CHURCH LETTERS.

A letter of commendation or dismissal ought to mean something. It should not be granted as a matter of course for the mere asking, but should express the honest conviction (1) of the official board, and (2) of the congregation.

The following form is a good one: The Church of Christ at, to the Church of Christ [or to the Disciples of Christ], wherever this may come, greeting: This is to certify that the bearer,, is a member with us in good standing and full fellowship, and as such we cordially commend.....to your Christian love and oversight. By order of the Church, this.....day of....., 18—.

II.

BAPTISMAL CERTIFICATE.

This is to certify that on the.....day of....., 18—, I immersed.....upon confession of.....faith in Jesus Christ.
....., Evangelist.

It may not be convenient at all times for a baptized person to present himself to the congregation for the hand of fellowship and a public reception into a local congregation. Sickness, distance from a congregation of Disciples, or some other good reason may exist for such delay. All who are baptized should have some evidence of a documentary kind, if they desire it, and most of them will value it highly, especially if the certificate is neatly printed and contains a number of scriptural passages bearing upon baptism.

III.

• LIST OF REVIVAL THEMES.

1. Why I believe the Bible.
2. Claims of the Christian religion.
3. Man's condition not benefited by rejecting the Christian religion.
4. Who was Jesus Christ?
5. What did he teach?
6. The Cross and its lessons.
7. What sin is.
8. Conviction of sin.
9. Repentance towards God.
10. Conversion. What it is, and what not.
11. Salvation from sin.
12. The Dispensations.
13. The six missions.
14. The folly and danger of rejecting the Gospel.
15. Reaping as we sow.
16. The tendency to fixedness of character.
17. The law of pardon.
18. Pentecost and its lessons.
19. The conversion of the Eunuch.
20. The conversion of Cornelius.
21. The conversion of Lydia.
22. The conversion of the jailer.
23. The conversion of Paul.
24. Faith.
25. The nature and duty of repentance.
26. Baptism. Its action, subjects and design.
27. To-day and to-morrow.
28. The righteousness which is of faith. Rom. 10: 6-10.
29. The Prodigal Son.
30. Christ in the Old Testament.
31. The wounds of Jesus.
32. The soul's pleas. Psalms 86: 1-5.

33. Salvation.
34. What keeps you back?
35. Moral insanity.
36. Tokens of perdition.
37. The desperate effort. Matt. 11:12.
38. The atonement gives peace. 1 John 1:7.
39. Terms of appropriation.
40. Necessity of regeneration. John 3:3.
41. The new birth.
42. The Word not a dead letter.
43. The work of the Spirit.
44. Are we guilty?
45. Can we merit salvation?
46. Justification.
47. Two opinions. 1 Kings 18:21.
48. The worth of the soul.
49. Testimony of Infidelity.
50. Paul before Felix.
51. Paul before Agrippa.
52. Saved by grace.
53. The good old way.
54. Touching Jesus.
55. The woman at the well.
56. Jacob and Esau.
57. Nothing to pay.
58. Call of Jesus.
59. Call of the Bride.
60. The call of conscience.
61. The call of your heart.

[The foregoing list has been carefully selected from my own repertoire of subjects. It will be found to have sufficient variety, and it may be usefully suggestive to a young or inexperienced minister.]

MOTTOES.

For Sunday-school banners, or walls of Sunday-school room:
"Suffer little children, and forbid them not, to come unto me."

I love them that love me; and those that seek me early shall find me.—*Prov. 5: 17*.

Remember now thy Creator in the days of thy youth.—*Ecc. 12: 1*.

Come, ye children, hearken unto me: I will teach you the fear of the Lord.—*Psa. 34: 11*.

Depart from evil, and do good; seek peace and pursue it.—*Psa. 34: 14*.

If sinners entice thee, consent thou not.—*Prov. 1: 10*.

Many congregations use cards setting forth some of their religious aims and principles. These are distributed at the church door, and used by the minister in his work. Specimens are given:

WHAT WE HAVE IN VIEW.

1. The exaltation of Christ as the only infallible Leader and Teacher.

2. The rejection of all human creeds as superfluous, presumptuous and divisive, and the acceptance of the New Testament as the only sufficient rule of Christian faith and practice.

3. The bringing together of God's people, now sadly divided upon "untaught questions," into one body, wearing a scriptural name, and keeping the ordinances and the doctrines as they were delivered in the beginning.

4. The restoration and general acceptance of terms of fellowship, which shall be as broad as they were in apostolic times, and identical with them.

QUESTIONS.

1. Did Christ intend his church to be organically and constitutionally "one body?"
2. Does he not in his intercessory prayer (John 17) make the unity of his disciples a condition of the world's conversion?
3. Is not denominationalism, with its party names, party creeds, and its party spirit, at war with Christ's prayer?
4. Has not Christ given a clear and definite credal foundation for his church building? Is this credal foundation a trust in a divine person and a loyal obedience to him, or is it the acceptance of certain theological dogmas?
5. Ought not men to forsake party platforms, party names, and party banners, and stand together on the original foundation with no master but Christ, no guide but his Word and Spirit, and no party but his Church?

WHICH SHALL IT BE?

1. The Christianity of the New Testament, taught by Christ and his apostles, or the theology of the creeds, taught by fallible men?
2. The divine confession of faith, on which Christ built his church, or human confessions, on which men have *split* the church?
3. The unity of Christ's disciples, for which he so fervently prayed, or the continuance of divisions which his apostles so strongly condemned?
4. The common family name and the common faith based on divine authority, or sectarian names and practices based on human authority?
5. The hearty co-operation of Christians in efforts of world-wide evangelization, or the petty jealousies and strifes in the struggle for denominational pre-eminence? Which?

OUR POSITION.

1. We aim to restore the doctrine and practice of the Apostolic Church.

2. To repudiate altogether every form of creed, ecclesiastical order and name apart from the New Testament.

3. To bring about and maintain a union of believers, and to develop the Church of God in its life, its power and work on the earth, as designed by God, without human or extra-scriptural devices.

NEW YEAR.

Lord, thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth or the world, even from everlasting to everlasting, thou art God.

For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood; they are as a sleep. We bring our years to an end as a tale that is told. Let thy work appear unto thy servants, and thy glory upon their children. And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.—*Psa. 90.*

It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High: to show forth thy loving kindness in the morning, and thy faithfulness every night.—*Psa. 92: 12.*

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of

darkness. If therefore the light that is in thee be darkness, how great is that darkness! No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek;) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take, therefore, no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.—Matt. 6: 19-34.—*Matt. 6: 19-34.*

PRAYER.

Our Father in heaven, unto thee we come, that we may receive thy blessing as we enter upon this new year. Thou knowest the end from the beginning, while we know only that some year must be our last in this life. While we know not what a day may bring forth, we have faith that thou doest all things well, and that all things work together for good to those who love God. We confess, O Father, that in the past year we left many things undone that we might have done. We pray

that thou wilt forgive us our shortcomings, and that we may hereafter be more mindful of our obligations to God, ourselves, and our fellows, and may more faithfully perform all the duties of life. Forgive and bless thy waiting people here. May the present year be one of prosperity to them. Bless them in body, in basket and store, in their home and church life, in their several callings—but, above all, bless them in spirit, that they may grow in grace and in the knowledge of thy will. Make us strong to meet our trials, and helpful to others in trouble. Help us so to live in this world that we may lay up treasures where neither moth nor rust doth consume, and where thieves do not break through nor steal. We ask all in the name of Him who teaches his disciples to pray, saying, [Lord's Prayer by all.]

I.

A NEW YEAR'S SERMON OUTLINE.

TEXT: Phil. 2: 23.

1. Our inability to look into the future:

(a) It is best we should not be able. Let us content ourselves with the knowledge that God can, and we are his.

(b) Consult your past private history.

2. The use we should make of this ignorance:

(a) Let it make us see our *littleness*. "Who knoweth what is good for man in this life," etc.

(b) Let it lead us to *humility and trust*. "Lean not unto thine own understanding," etc. "Lord, my heart is not haughty," etc.

(c) Let it make us beware of *presumption*. "Go to, now, ye that say," etc.

(d) It should not run into *despair*. Why look for evil alone?

(e) Let us give attention to *present* duties. "No thought," "careful for nothing," etc.

ILLUSTRATIONS.—The child is at school to *study*, not to *worry* over his future; the farmer is not to spend his time forecasting

the seasons; the soldier is to obey, fight, suffer, and leave the plan of campaign to the general.

(f) It should lead us to seek the one thing *needful*. "Everywhere and in all things I am instructed to be full," etc.

II.

1. The first of the year is a good time to take account of stock. Let us do so.

2. It is a good time for making new resolutions. Let us lift the standard and journey after higher ideals. Benefit of these.

3. Let us not despond because we know so little. We see and hear all that is good for us.

ILLUSTRATION.—Eyes and ears in their normal state precisely fitted for our sphere.

4. Suppose coming good-fortune were foreknown; or ill-fortune. "Why sayest thou, O Israel, my way is hid from the Lord?" Abraham knew not *whither* he was going, but he did know *with whom* he was going, and so may we. "He knoweth thy walking through this wilderness. He knows thy soul in adversity," etc. "When he hath tried me, I shall come forth as gold."

5. I see not "how it shall go with me," but I do see:

(1) "It shall be well with them that fear God," etc.

(2) "Your shoes shall be as iron and brass" (temporal wants cared for).

(3) "As your day is, so shall your strength be" (God's consolation and his comforting presence).

(4) "God is faithful, who will not suffer you to be tried," etc. (his special providence).

6. Our ignorance of the future extends only to *time*. "We *know* that if our earthly house," etc.

At the end stands the Father's house.

"See the kind angels at the gates

Inviting us to come;

There Jesus, the Forerunner, waits

To welcome travelers HOME."

7. "Forever with the Lord."

III.

1. Let us begin the year with solemn reflection. "When a few years come, I shall go the way whence I shall not return."

2. Let us be honest with ourselves. "I do remember my faults," said Pharaoh's butler.

Let us compare our progress and attainments with our privileges, not to despond, but to *resolve*.

3. Let us purge our hearts and lives. "If I have done iniquity, I will do so no more." Remember the words, "If thine eye offend thee," etc.

4. Let us rededicate ourselves, our loved ones, our business, etc. We are never truly our own till we are His.

5. Let us set up the family altar.

6. Let us begin with fresh concern to be useful. "What wilt thou have me to do?" The Bible is to be spread, missionaries sustained, the local church to be built up, my neighbors to be interested, the poor to be helped, my own spiritual life enriched, etc., etc.

7. Let us begin with more system and order in our private affairs and in the church. Ezra "did according to the custom, as the duty of every day required."

8. Let us redeem the time that is left to us. "Gather up the fragments."

9. Let us cultivate a cheerful, hopeful faith. "Saved by hope." The church pessimist. A despondent general. "My voice shalt thou hear in the morning, O Lord; in the *morning* will I direct my prayer unto thee, and will LOOK UP."

"And now, my soul, another year
Of thy short life is past;
I cannot long continue here,
And this may prove my last.

"Much of my dubious life is gone,
Nor will return again;
And swift my passing moments run,
And few, perhaps, remain.

"Awake, my soul, with solemn care,
Thy true condition learn;
What are thy hopes? how sure? how fair?
And what thy great concern?

"Now a new scene of time begins;
Set out afresh for Heaven;
Seek pardon for thy former sins
In Christ so freely given.

"Devoutly yield thyself to God,
And on his grace depend;
With zeal pursue the heavenly road—
'Twill have a happy end."

ORGANIZATION OF A CHURCH.

An evangelist goes into a town or into a country neighborhood where the Disciples have no church organization and holds a protracted meeting. Some of the people hear, believe and are baptized. These persons desire to form a local congregation in order to preserve themselves in the faith and for the furtherance of a pure and simple Christianity. How shall they proceed?

1. Let them come together, choose some representative man as chairman, and some one to act as secretary.

2. Let the chairman, or some other person qualified to speak, set forth the advantage and necessity of having a church home; read a short but clear church covenant, and invite all to come forward and sign it. This may be prefaced by a concise statement of the principles and aims of the religious movement of which their congregation is to form a part. The following is suggested:

We, the undersigned, have been baptized upon confession of faith in the Lord Jesus Christ. We desire to unite in a congregation because we believe in the wisdom of associated effort in things spiritual as well as in things temporal; because we earn-

estly desire to grow in grace and in knowledge of the word of God; and because we believe that by combining our means and talents we may become more influential witnesses for Christ in this community, securing thereby more consideration for our cause as well as a deeper Christian life for ourselves. We have already covenanted with God in Christ. In so doing we realize that we have taken God the Father to be our God, Jesus Christ to be our Savior, the Holy Spirit to be our cherished Guest and Sanctifier, the word of God to be our only rule of Faith and Practice, the salvation of all men to be an object of perpetual concern, and the people of God to be in an especial sense our people. In order to fulfill most effectively this solemn covenant we do now on this the.....day of....., in the year of our Lord....., unite to form a Church of Christ in, and we do hereby covenant to do all in our power to promote the growth, spirituality and general prosperity of this congregation. To this end we pledge ourselves by the aid of God's word and Spirit to lead lives of personal righteousness, to give freely as the Lord blesses our labors for the maintenance of his cause, to attend faithfully upon the services of the church, and to do good to all men, but especially to those who are of the household of faith. In testimony of our deliberateness and sincerity, we hereunto affix our names.

3. The congregation is now in a condition to put itself in working order. To this end, after careful scrutiny of the standing and qualifications of the male membership, let an election be held and elders and deacons chosen by the suffrages of the members. These should, in most cases, be tried long enough to prove their fitness for these positions, and then in a solemn manner set apart by the imposition of hands. An evangelist of experience, together with the elders of a neighboring congregation, should be engaged to ordain the officials-elect at the appointed time.

It is scriptural and customary for those taking public part in the ceremony of ordination to prepare themselves therefor by fasting and prayer. The congregation as a whole should be advised to do the same.

ORDINATION

OF AN EVANGELIST.

1. At the appointed hour a suitable hymn is announced.
2. Appropriate selections from Scripture are read, such as 1 Tim. 4: 12-16; Titus 2: 7, 8. [See also this Manual under the heading "Preachers and Preaching."]
3. General prayer, with "special intent."
4. Hymn.

5. Sermon expository of the evangelistic office. [Note to officiating evangelist: Read carefully Milligan's "Scheme of Redemption," pp. 304-319. Also Munnell on "The Care of the Churches," 4th chapter of Part I., and pp. 177-250 of Part II. See article on Evangelists in this Manual.]

6. At the close of his sermon the evangelist conducting the ordination service will state to the people the previous action of the churches in "looking out from among them" the person who is now to be ordained. He will give, as both interesting and pertinent, whatever reasons may exist for inferring or knowing the candidate's fitness for the office of evangelist. Extravagant laudation is always out of taste and usually unmerited. To the candidate, who is seated in full view of the congregation, the evangelist now addresses a series of questions. The following are not out of place:

(1) ———, is it your earnest desire to be solemnly set apart to the ministry of the Word? Answer: It is.

(2) Will you habitually endeavor to do the will of God and to build up the kingdom of the Lord Jesus Christ? Answer: I will, God helping me.

(3) Will you seek to live in such a way that men shall see in you a genuine love for souls, and will you earnestly cultivate meekness, patience, discretion, and all other graces of heart and mind necessary to commend the Gospel to those that are

without as well as to those who are already members of the Church of Christ? Answer: I will.

(4) Will it be your constant aim so to exalt truth in a firm but affectionate manner as to promote the reunion of the Church of Christ? Answer: It will.

(5) Do you promise to give much time to the prayerful study of God's word, so as to show yourself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth? Answer: I do.

(6) Do you promise that you will reprove, rebuke, and exhort with all long-suffering and doctrine, and avoiding all foolish and hurtful lusts, strive to save yourself and those who hear you? Answer: I do.

7. At this point the evangelist will say to the people, "Standing, let us pray." By previous understanding the candidate will kneel during the ordination prayer. At its conclusion the evangelist, if unassisted in the ordination service, will lay both hands upon the head of the candidate and say:

In conformity with the Word of God we confer upon you the office of a minister of the Gospel. To this holy work God has called you by the inclination of your own heart and by the choice of your brethren. Receive it therefore with gladness and humility, and may God, who searches the hearts of men and confers all needful wisdom and strength, bless, preserve and keep you. The Lord use you to comfort his people, confute the gain-sayers, repair the breaches of Zion, and enlarge his kingdom on the earth. Through Jesus Christ our Lord. Amen.

The people should be instructed to remain standing during the prayer and the imposition of hands, the candidate to remain in a kneeling attitude. If several participate in the "imposition," let each place his right hand upon the candidate's head.

8. A short "charge" should now be delivered by some minister in attendance, after which the Lord's Supper, if at the morning service, should be administered and the benediction pronounced by the newly-ordained evangelist. [Of course this

entire service is intended to be advisory or suggestive. It can be modified to suit taste and occasion.]

OF AN ELDER OR BISHOP.

PROGRAMME.

1. Suitable hymn. 2. Scriptures [see this Manual, article "Elders or Bishops"]. 3. Prayer. 4. Hymn. 5. Sermon on the elder's office. [Read Milligan's "Scheme of Redemption," pp. 319-338; also the fourth chapter of Munnell's "Care of the Churches;" also the article in this Manual on "Elders or Bishops," before preparing the sermon.]

6. At the conclusion of the sermon, the elders-elect, who have been seated in front, will rise and face the congregation. The minister will say to the people: "Are these the men whom you recently elected to the spiritual oversight of this congregation?" The congregation will rise and respond, "They are." The minister will turn to the candidates and ask: "Do you, ———, ———, and ———, desire the work of an elder?" Answer, each for himself, "I do." "Will you strive with God's help to be examples to the flock in the which the Holy Spirit hath made you overseers, and will you endeavor to learn and perform the duties of your sacred office to the best of your understanding and ability? Let each of you answer for himself as in the presence of God." Answer, "I will."

7. Ordination prayer, the evangelists and those who are to assist in the ordination standing, the candidates kneeling and remaining in this attitude until both the prayer and the imposition of hands are concluded. This prayer should be brief, not expository—being mainly an appeal for God's help to the men who are now to be set apart to responsible duties. At its conclusion the hands of the evangelists and elders are laid upon the heads of the candidates, one by one, and over each is slowly and impressively said: "Upon you is hereby conferred the office of an elder of this congregation. May God give you wisdom to rule well, to take the oversight not by constraint, but

willingly, and to 'feed the Church of God which He hath purchased with his own blood.' The Lord fill you with all spiritual benediction and grace, and make you a blessing in your day and generation, and the pattern of all Christian virtues to the sheep of his fold. Through Jesus Christ our Lord. Amen."

8. The Lord's Supper, if the service is held in the morning, song and benediction.

OF DEACONS.

PROGRAMME.

1. Hymn. 2. Appropriate scriptures [see this Manual, article "Deacons"]. 3. Prayer. 4. Hymn. 5. Sermon on the Diaconate. [Let the minister read carefully Milligan's "Scheme of Redemption," pp. 338-343; also chapter fifth of Munnell's "Care of the Churches." See article in this Manual on "Deacons," etc.]

6. The sermon ended, the deacons-elect, who have been occupying a front seat, will arise and face the congregation. The evangelist, addressing the members, will ask: "Are these the men whom you recently elected to wait upon the secular concerns of this congregation, to be charged with all those ministries that relate to its business care and management?" Answer, "They are." [The congregation should be instructed beforehand to arise before responding and remain standing in a reverent manner during the ordination prayer and ceremony of imposition of hands.] The minister should now inquire of the candidates in a body (calling their names in full, as "John Smith," "Thomas Rogers," *et al*): —, —, —, —, is it your desire to accept the work of a deacon in this congregation?" Each answers, "I do." "Do you promise in the presence of God and this congregation to inform yourselves in respect to the duties of your office, and to endeavor so to use it as to purchase for yourselves a good degree and great boldness in the faith which is in Christ Jesus?" [The deacons, each for himself, will respond, "I do."]

7. Ordination prayer [see No. 7 on programme of ordination of elders]. At its conclusion, hands are laid upon each deacon's head, one by one, and the following or something of like nature said: "Upon you is hereby conferred the office of deacon of this congregation. The Lord help you to live in all gravity and sincerity before God and men, and give you wisdom and fidelity so to manage the affairs of this church that every one shall bear his just proportion, and that temporally as well as spiritually this congregation may flourish even as the vineyard of the Lord. The Lord endow you, brother, with sagacity, prudence and piety, and at last admit you as one who has been faithful to his trust, into his Church Triumphant in heaven. Through Jesus Christ our Lord. Amen."

8. Lord's Supper, if at the morning service, hymn and benediction.

OFFICIAL BOARD.

The Official Board of the Church, consisting of elders, deacons and pastor, should meet once a month in large congregations, and at certain stated times in even the smallest. Business should be conducted by regular order. The following is suggested: 1. Prayer. 2. Reading minutes of last meeting. 3. Report of special committees. 4. Report of preacher. 5. Report of elders. 6. Report of deacons. 7. Report of the treasurer (who should be a deacon) as to receipts and expenditures. 8. Miscellaneous business. Under this head all requests for letters should be discussed, the wants of the Sunday-school and the prayer-meetings considered, etc. All applications for letters should be first considered by the board and read to the congregation afterward. The board should disapprove or commend the granting, and its clerk (who should also be the

clerk of the church) should state that decision clearly in reading the application to the congregation for final action. It is advisable to have committees of ladies to assist the pastor and officials in such duties as fall peculiarly within the province of women, such as preparing the Lord's table, etc. In many congregations there are committees "to visit the poor and sick;" on "new members and strangers;" on "city missions, hospitals, and houses of refuge," etc. Committees on "finance," to assist in seeing new-comers or old members who have become careless of their pecuniary obligations to assist in the Lord's work and in securing subscriptions for the support of the church; on "erring members," to bring them back to the straight way, and other committees may with advantage be constituted of lady members, who will thus greatly assist the elders, deacons and pastor in the proper care of the church.

ORDER IN WORSHIP.

Every congregation should conduct its Lord's day worship in a regular order. The following is suggested:

MORNING.

1. Invocation.
2. Hymn, of which one stanza may be read.
3. Reading of Scripture Lesson. This can be done responsively.
4. Hymn.
5. Prayer. (Let a uniform position be urged.)
6. Collection.
7. Announcements.
8. Sermon.
9. Hymn.
10. Benediction. This is to permit strangers and non-mem-

bers to retire if they prefer to do so. They are always invited to remain.

11. Communion.
12. Doxology.
13. Benediction.

EVENING.

Same as morning—omitting 11, 12 and 13.

The INVOCATION should be brief, the congregation rising and standing. The following is frequently used by the writer:

Almighty God, unto whom the secrets of all hearts are known, and from whom nothing can possibly be hid, cleanse the thoughts of our hearts this *morning* by the inspiration of thy blessed Spirit, that we may more perfectly love thee, and more worthily magnify thy holy name in our thoughts, words and deeds. Help us to sit together in heavenly places at this hour, and to go from this house stronger in the Lord and in the power of his might. May the words of our mouths and the meditations of our hearts alike be acceptable in thy sight, O Lord, our strength and our Redeemer. We ask all through Jesus Christ our Lord. Amen.

If a Responsive Service is employed the numbers of the Psalms should be announced on the blackboard, or given out with the number of the hymn immediately following the Invocation. The minister should read the first verse of each psalm, even though he has read the last verse of the preceding one. At least this is customary. I have used a responsive service for years and find it a popular and impressive feature of public worship. It should be read standing.

The ANNOUNCEMENTS should precede the sermon and ought to be written and read. It saves time and prevents omission from forgetfulness. Insist strenuously upon every activity of the church preparing its own notice in writing and handing the same to the minister to be read at the proper time.

Read the context of your text and preach not longer than forty-five minutes (except on special occasions), nor less than

thirty. Close with exhortation, and let the third hymn be invitatory in its spirit.

If two benedictions are employed (see No. 10 and No. 13), let them be different in their wording.

Every directory should contain a list of all the stated collections of the church, such as State Missions, the Foreign Christian Missionary Society, Children's Day, Church Extension, Worn-out and Dependent Ministers, etc. But the people should be notified on the Sunday preceding at both evening and morning service. If the congregation has no directory, a printed list of the different collections should be pasted in every hymnal, and one given to every member with request to keep it securely for ready reference.

PREACHERS AND PREACHING.

But thou, O man of God, flee these things [foolish and hurtful lusts, love of money, etc.]; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.—*1 Tim. 6: 11, 12.*

Hold fast the form of sound words.

Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.

But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.—*From 2 Tim. 4th chapter.*

See John 21: 15-17; Luke 10: 1-20; Matt. 9: 35-38.

If a man has in his heart the love of souls and an earnest desire to extend the kingdom of God on earth; if he has a respect-

able degree of intelligence, some aptness to teach, and an earnest wish to grow in both earthly and divine wisdom; if the qualities of diligence, meekness, prayerfulness, patience and discretion are found in his life; if he believes himself to be a saved man and living in communion with God, and he should wish to preach, let him know that these qualities and characteristics **AUTHENTICATE A DIVINE CALL TO THE MINISTRY.** Set him apart formally by the imposition of hands with prayer.

A SHORT SERMON TO PREACHERS.

General Rules: 1. Be studious. 2. Be prayerful. 3. Be a house-goer, or flock-visitor.

In Matter: 1. Be scriptural. 2. Be logical. 3. Be practical.

In Manner: 1. Be sincere. 2. Be earnest. 3. Be natural.

In delivering your sermons: 1. Begin *on* time. 2. Proceed without excuses or apologies. 3. Quit *in* time.

In your conduct be always: 1. Pure. 2. Exemplary. 3. Consistent.

Always and in everything be: 1. Punctual. 2. Kind. 3. Generous.

Be: 1. Always doing. 2. Doing *all* you can. 3. The *best* you can. Never forget a friend, always forgive an enemy, and honor God in all your words and ways.

Remember that:

1. Men and women come to church to be made better, not to be tasked with intellectual abstractions. They want no doubts on your part, and but little speculation and science. They want the living truth for living uses.

2. The Word that is preached faithfully, closely, simply and lovingly will not return unto Him void.

3. Scolding turns a household into a pandemonium, and a church into an inquisition, or something worse.

4. Not to air your learning or to think of yourself, if possible, but to hide behind the cross.

5. Your real self will go out unconsciously to your hearers. Therefore resolve to be what you would seem to be. Your

steady living under the sweet pressure of genuine love for God and for your people will put life-force into your words.

A small but comprehensive library. List of books a preacher should have:

1. A good Bible, Oxford or Bagster, for your daily use.
2. Get all the translations you can find. I would recommend with emphasis Noye's translation of the New Testament; Norton's translation of the Gospels, with notes; Geo. Campbell's Four Gospels with Preliminary Dissertations, and MacKnight's translation of the Epistles, with commentary thereon. The last mentioned book is a marvel of learning and lucidity. It contains the original Greek text, a new translation, a paraphrase, and an exhaustive commentation.
3. Have a copy of each of the great English dictionaries (Webster's and Worcester's).
4. At least one good Latin-English dictionary; one Greek dictionary; and, if you know anything of the leading European continental languages, one German (Oehschlager will do) and one French dictionary.
5. If able to afford a first-class encyclopedia, get the Britannica or the American. But have *one*, if forced for awhile to content yourself with Chamber's or the People's.
6. The Schaff-Herzog Cyclopedia of Religious Knowledge is invaluable.
7. You ought to have one good history of the world, and one history of every leading nation. Green's History of the English People and McMaster's History of the United States are excellent books.
8. You will need a Bible Dictionary. Lange's is costly. There is a very good abridgement of Smith's which is cheap and not unhandy.
9. Horne's "Introduction to the Study of the Scriptures" is a masterful work. It will not be superseded for a century to come. It will cost ten or twelve dollars. Nichol's Aids to the Study of the Scriptures is an effort to present the pith and marrow of this great work in a smaller and cheaper form.

10. You must have one commentary on the whole Bible. A new edition of Matthew Henry's has just been issued by Funk & Wagnalls of New York. Parker's People's Bible is a treasure-house. It will be finished in 25 volumes, each complete in itself. Fifteen have appeared up to this date (May, 1889).

11. A good Concordance is indispensable. Procure Young's Analytical Concordance, or Cruden's.

12. The following works on general theology are worthy of a place in every library: "Knapp's Theology," "Pearson on the Apostles' Creed," "Browne on the Thirty-nine Articles." I have read the last mentioned work more than once with a growing sense of its value.

13. Get Canon Farrar's "Life of Jesus," and buy every standard work on the life of our Lord as fast as you are able.

14. "The Life and Epistles of St. Paul," by Conybeare and Howson; also Canon Farrar's work on St. Paul and his epistles.

15. Get all the bound volumes of the *Homiletic Review* you can.

16. You will need something on the pastoral office. Tyng, Beecher, John Hall, Phillips Brooks and others have written in an entertaining and instructive way on the preacher and his office. See the "Yale College" Series. Any intelligent bookseller will give you information concerning publisher and prices of this series.

17. You will, of course, buy and study the standard books of your own church. McGarvey, Everest, B. W. Johnson, Milligan, Errett, Lamar, Richardson and others have created a Christian Church literature. Every preacher in this Reformatory Movement should own a copy of the "Christian Baptist," the "Christian System," the "Campbell-Rice Debate," and Richardson's "Memoirs of Alexander Campbell."

18. A preacher needs one good, vigorous, independent daily newspaper. This he should read, advertisements and all. He needs to know what is going on in the world. He should take, read, pay for, and *spread* the representative papers of his church. He ought to take the *Forum*, the *North American Review* and

the *Popular Science Monthly*. These will keep him abreast of the freshest thought, and when bound will materially add to the appearance and efficiency of his library.

19. As to evidential or apologetic books, the preacher will procure them, one by one, as they are needed, selecting books that will stimulate thought and promote a deeper spirituality.

Get Joseph Cook's books, all of them; also Geikie's "Hours with the Bible," and as many of the Bampton Lectures as you can afford to purchase.

A CHARGE TO A PASTOR.

1. Be pious. Ice never kindled a fire. Preach to yourself first, then to others.

2. Be a man of prayer. You are liable to be neglectful of private prayer because you have so much public praying to do. You neglect it at your peril.

3. You must study. You cannot in this day of wide reading and information hold an audience of thoughtful men and women unless you study the best authors. They soon tire of drivel and trite commonplaces, and go where they are better fed. Much learning will not make you mad, but much ignorance on your part will certainly make your auditors mad. Read books that put iron into your blood. Read for thoughts that put you on tiptoe.

4. Put Christ into your sermons, a living, loving Christ; an atoning Christ, a risen Christ, an ascended Christ, an interceding Christ, a Christ teaching by his Spirit, a Christ revealing himself in and to all who keep his sayings. Preach Christ.

5. Be circumspect, reproachless and pure in the life you live—in the outer life and in the inner life. No mental alertness or robustness can atone for impurity. A preacher who would be successful in winning souls cannot afford to lead a double life.

6. Be natural, cheerful, affable, but not a professional grinner and smirker. To be "courteous," one need not himself

become "pitiful." Respect your own personality, and have one. Form and bravely hold your own opinions on political and sociological questions, but do not offensively or unnecessarily obtrude them. You are not to agree with every man because you are a preacher.

7. Beware of pride—intellectual, moral, spiritual. Beware of self-indulgence. Go in and out diligently before your people. Cultivate sympathy. See their home life, and use every opportunity to get at the *true* man or woman.

SPECIAL DANGERS TO WHICH A PREACHER IS SUBJECTED.

1. There is the danger of uncontroverted deliverance. No one rises in the pew to contradict him or to show up his illogicalness or shallowness. Hence pride, impatience of contradiction, or difference even.

2. There is danger of conceit and vanity from unusual flattery and petting. Few minds are proof against the soft seductions of flattery. If a preacher is really able and eloquent the danger is greater.

3. As mountaineers are not awed by sky-kissing peaks and frightful canyons, and as sailors become indifferent to the wonders and dangers of the great Deep, so poor man becomes so familiar with holy things that they cease to affect him. That which alone will preserve a minister from the danger of carelessness, irreverence, callousness, in his holy ministrations is much pious meditation with prayer. Who without a shock can see a minister on his way to preach a funeral or administer the rite of baptism or the Lord's Supper, or to preach the word to perishing souls, and yet unconcerned, jocose, flippant in speech and manner? There is the danger, then, of unholy familiarity with holy things.

4. There is the danger of affectation, of simulated fervor, of spiritual hypnotism, make-believe raptures, ecstatic rhapsodies, exaggerated statements. Even bad men have known how to work themselves into a temporary transfiguration, to kindle a crackling bonfire of gush. Be sober, preach the truth (and

back that with a regenerate life), and you will be able to say, "Here, Lord, am I, and the children whom thou hast given me."

5. There is the danger of brag and bluster. All men brag, or nearly all. The soldier shoulders his crutch and shows how fields were won, and won largely by himself; the doctor tells of his great "cases," cases cured after despairful abandonment by his professional brethren; the lawyer tells of his great lawsuits successfully prosecuted on slender threads of evidence, or clues discovered by his vigilant eye; the politician tells of wily scheming and unsuspected combinations which downed his opponent. So you will be tempted to air your successes even when you say, "To God be all the glory."

6. You will be tempted to loss of faith in your fellows. You will see so much littleness and meanness in pillars of the church, in preachers, and in yourself, that you will be tempted to *cynicism*. Avoid that. Preachers should be sunny-faced and sunny-hearted. You believe in the Holy Ghost. It is well. He can renew the worst heart.

7. Then there is the danger which comes from perfunctoriness. You will have to preach when not "in the spirit on the Lord's day," to pray when devotion languishes, to comfort others when sadly needing it yourself, to pluck up a doubt when shaken by a tornado yourself. Deception, even the heartless walking of a role, is demoralizing. The remedy for the bleakness and blankness of lifeless, loveless, spiritless service—service that is professional and perfunctory and rendered because you *must*—is: Be so real, honest, fair, sincere, Christlike all the time, so near your Master in spirit, that perfunctoriness can only come as the result of a physical, not a moral or spiritual state. For this, conscience will not avenge herself.

8. There is danger of lowering the standard of righteousness to please the world or rich and influential members. Preachers who do this lack both sense and godliness. The world will use you and despise you. Be true to your soul and to the souls of men and to God, and your righteousness will shine forth as the sun.

9. There is danger from wide reading of speculative philosophy and destructive criticism, that you may cherish a secret and subtle form of unbelief. More religion is the remedy. There are difficulties and mysteries which are inexplicable, but the pure in heart see God, and to those whose conversation is in heaven, there is a proof transcending the syllogisms of logic or the evidences of bodily sense. Look to God, and "in his light you shall see light."

AN EARNEST MINISTER.

Could I but preach as if I saw the woe
Which, like a sea, spreads over all below,
As if I heard earth's weeping millions cry,
"Give us the light before we faint and die,"
With eloquence of words and tears I then
Would rouse the church to pity dying men.

Oh, could I preach as if my heart was fired
By gazing on the cross where Christ expired—
As if I felt the mighty love that he,
By dying pangs, proved his own love to be—
How soon would guilty, stubborn souls embrace
The joyful tidings of redeeming grace!

Oh, could I preach as Christ would have me do,
With heaven and hell immediately in view—
With heart inflamed with pure, seraphic love,
Like those that wait and minister above—
What victories, then, would from my labor spring
To honor Christ, my blessed Lord and King!

Oh, could I preach as if I saw the day—
Dark day of doom, of sorrow and dismay;
When weeping many shall in tears retire,
And burning justice wrap the world in fire—
How would the thoughtless and the giddy hear,
And apathy give way to anxious fear!

Oh, could I preach as I will wish at last,
When days, and months, and rolling years are past,
And just before me, in deep mystery, lies
The world, unseen as yet by human eyes,
How would I agonize in love to bring
Mankind in sweet submission to their King.

WHAT A SERMON SHOULD BE.

It should be *brief*; if lengthy, it will steep
Our hearts in apathy, our eyes in sleep;
The dull will yawn, the chapel lounge doze,
Attention flag, and memory's portals close.

It should be *warm*, a living altar coal,
To melt the icy heart and charm the soul;
A sapless, dull harangue, however read,
Will never charm the soul, nor raise the dead.

It should be *simple*, practical and clear;
No fine-spun theory to please the ear;
No curious lay to tickle lettered pride,
And leave the poor and plain unedified.

It should be *tender* and affectionate,
As his warm theme who wept Jerusalem's fate;
The fiery law with words of love allayed
Will sweetly warm, and awfully persuade.

It should be *manly*, just and rational,
Wisely conceived and well-expressed withal;
Not stuffed with silly notions, apt to stain
The "sacred desk," and show a muddy brain.

It should possess a *well-adapted* grace,
To situation, audience, time and place;
A sermon formed for scholars, statesmen, lords,
With those who are not learned but ill accords.

It should with *evangelic beauties* bloom,
Like Paul's at Corinth, Athens, or at Rome;
Let some an Epictetus or a Sterne esteem;
A bleeding Jesus is the Gospel's theme.

It should be mixed with many an *ardent prayer*,
To reach the heart, and fix and fasten there;
When God and man are mutually addressed,
God grants a blessing, man is truly blest.

It should be *well applied* at last,
To make the moral nail securely fast;
"Thou art the man," and "thou" alone wilt make
A Felix tremble and a David quake.

LIST OF LIVING ISSUES FOR PULPIT TREATMENT.

1. Skepticism, an Infection; 2. Increase of Crime; 3. Cruelty to Animals; 4. Divorce, and Divorce Legislation; 5. The Heredity of Intemperance and other Vices; 6. Our Standing Army of Ignorance; 7. Guilt and Danger of Reading Impure Works; 8. The Playhouse and its Perils; 9. Too Much Novel; 10. The Just and the Unjust Demands of Labor; 11. Who is a Laboring man? 12. The Rising Cloud in our Political Sky (the liquor interest in politics); 13. Bitterness in Partisan Warfare; 14. Will the Future see Poverty Abolished? 15. "Swear Not;" 16. "Thou Shalt not Steal;" 17. "Lie Not;" 18. "Keep Thyself Pure;" 19. Sir Gallahad; 20. The Certainty, not the Dreadfulness, of Punishment the Restraining Element; 21. The Little Foxes (habits); 22. Be Pitiful, be Courteous. 23. Social Wreckage; 24. Youth and Manhood; 25. Lighthouses (Bible; church; good men and women; temperance societies; organizations for moral, benevolent and literary purposes; an unshackled press having for its aim to advance the cause of truth, its country, and God, etc., etc.); 26. Wasted Talents; 27. "Home, Sweet Home;" its Supports and Dangers; 28. "The Good Old Times!"—A Backward Look; 29. A Forward Look; 30. Thrift; 31. Why Pay Rent? a Plea for Building and Loan Associations; 32. The Ideal Husband; 33. The Ideal Wife; 34. The Ideal Father; 35. The Ideal Mother; 36. Parent and Child; 37. The Servant Girl; 38. Duty to Employes; 39. The Sunday Paper; 40. Sunday and Sabbath; 41. Sunday Legislation; 42. Boodle in Politics; 43. Is the World Growing Better? 44. Theories of Education; 45. Roman Catholicism in our Public Schools; 46. Leakages in the State; 47. Leakages in the Church; 48. Sins against Childhood; 49. Is the Church a Club? 50. Ecclesiastical Amusements; 51. The Claims of the Body; 52. What Man Can Do; 53. What Man Cannot Do; 54. What we Are; 55. What we May Be; 56. Tobacco; 57. Woman; her Place and Work in Life; 58. Woman's Wages; 59. Men who have Left their Mark; 60. Courtship and Marriage; 61. The Pew and the Pulpit; 62. Purpose and Aim in Life; 63. The Building of Character; 64. Reputation

and Character; 65. Ideal Congregation; 66. The Fly in the Apothecary's Ointment; 67. Our Duty as Citizens; etc., etc. [A minister's growing experience will enable him to enlarge his repertoire of Living Issues indefinitely. These, and many others suggested by local needs, have been the subjects of discourses from my own pulpit.]

LIST OF TOPICS FOR THE WEEKLY PRAYER-MEETINGS.

The minister is sometimes puzzled to find a satisfactory theme for the social religious meeting. The prime idea in this should be *Christian culture*. Announce the theme on the Lord's day preceding, and urge the members to thoughtful examination.

An Exemplary Prayer, Ps. 119: 37, 38; Faith through Trials, Job 13: 15; Man's Preciousness in God's Sight, Acts 28: 5; The Mother Element in God, Isa. 66: 13; Whole-heartedness, Ps. 111: 1; Earnestness in Religion, Matt. 11: 12; Peter's Fall and Repentance, Matt. 26: 69-75; Burdens Cast upon the Lord, Ps. 55: 22; The Blessedness of Believers, Rom. 8: 28, 37-39; Sacrifice and Recompense, Mark 10: 28-30; The Lord's Prayer; Great and Precious Promises, 2 Pet. 1: 4; Christian Love, Rom. 13: 10 and 1 Cor. 13: 1-13; Lessons from Daniel's Life, Dan. 6: 10, etc.; What it is to Love Christ; What it is to Suffer with Christ, in the Meaning of the Scriptures, 2 Tim. 2: 12 and Rom. 8: 12; What it is to be Crucified to the World, Gal. 6: 14; Christian Diligence, 2 Thess. 3: 1-18; The Fruit of the Spirit, Gal. 5: 22, 23; The Obligations of Christian Fellowship, Gal. 6: 2; The Test of True Religion, Matt. 7: 18-20; Answers to Prayer, Ps. 34: 6, 7; Man's Higher Life, Matt. 4: 4; The Christian's Goal, Rom. 8: 18-24; Living to God in Small Things, Luke 16: 10; God our Home, Deut. 33: 27; Various Exhortations, Phil. 4: 4-9; Victory Certain, Isa. 52: 10; The Beatitudes, Matt. 5; The 12th chapter of Romans; The 12th chapter of Hebrews; The 23d Psalm; Progressive Character of Piety, Prov. 4: 18; Christians, Children of Light, 1 Thess. 5: 5; Worldly Conformity; Christ our Example, Heb. 7: 26 and 1 John 2: 6; Special Providence, Ps. 37: 23; The Preciousness of Prayer, Rev. 8: 4; The Secret of Spiritual

Power, Matt. 17: 21; The Peace of God, Col. 3: 15; Workers with Him, 2 Cor. 6: 1; Patience, Luke 21: 19; Holding Fast, Matt. 4: 1; The Earnest Worker, John 9: 4; What have I to Thank God for? 1 Cor. 3: 21-23 and 2 Cor. 9: 15; What Keeps the Christian, 1 Cor. 10: 13 and 2 Cor. 12: 9, 10; Brotherhood, Matt. 18: 1-35; Ruling the Spirit, Prov. 16: 32; The Power of Good Example, 1 Chron. 29: 1-9; The Ground of Comfort, 1 Thess. 4: 13-18; The Utility of Prayer, Luke 18: 1 and Job 21: 15; The Backslider Encouraged to Return, Hos. 14: 1-3 and 4: 8; Faults in Prayer, James 4: 3; How to Attain Heaven, Matt. 19: 16-30; Taking Christ at his Word, Luke 5: 1-11; Faithful unto Death, Heb. 3: 1-6 and Rev. 2: 10; How may I Know I am a Christian? 1 John 3: 14-24; Reasons for Praising God, Ps. 103: 1-14; Nothing but Leaves, Mark 11: 13, 14 and Luke 13: 6-9; Making the Most of Life, Eccl. 12: 13, 14, and Matt. 6: 33; Self-examination, 2 Cor. 13: 15; Faithfulness in Little Things, Luke 19: 17.

The Sunday-school lessons, with their contexts and parallel passages, often afford profitable prayer-meeting lessons. An epistle may with profit be studied chapter by chapter.

PRAYER AND PRAYER-MEETINGS.

1. PRAYER ENJOINED: Luke 18: 1-14 [see Trench and Wm. M. Taylor *in loco*]; Matt. 6: 5-15; 7: 7-12; John 16: 23, 24; Matt. 18: 19, 20.

2. PRAYER ENCOURAGED: Deut. 4: 29-31; 2 Chron. 7: 13, 14; Psa. 50: 15; Isa. 65: 24; Luke 11: 9-13; 1 John 5: 14, 15; Heb. 6: 16.

3. PRAYER REQUESTED: Rom. 15: 30-32; Eph. 6: 18-20; Col. 4: 2-4; Heb. 13: 18-21; 2 Thess. 3: 1, 2; 2 Cor. 1: 11; 1 Thess. 5: 25.

4. PRAYER OFFERED: Acts 20: 32; Phil. 1: 2-11; Col. 1: 9-14; 1 Thess. 3: 9-13; 2 Thess. 1: 11, 12.

A little work by James Freeman Clarke on Prayer should be in every preacher's library.

It is a good and proper thing for the minister to conclude the leading prayer at morning and evening service with the words: "We ask all these petitions in the name of Him who teaches his disciples to pray, saying, [here repeat *in concert* the Lord's Prayer.] The kingdom of God in one sense has come; that is, the church exists, but in another sense the kingdom of God has not come, not in its complete ascendancy in every heart, nor in its thorough diffusion throughout the earth. The prayer will always be proper, whatever cranks may say, until He come.

SOME REASONS WHY CHURCH MEMBERS SHOULD ALWAYS
ATTEND THE PRAYER-MEETING.

1. All the reasons why one should attend the preaching of the word apply here.
2. The example of the Apostles: Acts 1: 13, 14; Acts 2: 1.
3. The example of the early Christians: Acts 2: 42; Acts 12: 5.
4. Shall the practice of the Jews shame Christians? See Acts 16: 13; Ps. 116: 18, 19; Joel 2: 15-18.
5. United prayer was a duty under both the Old and the New Testaments: Joel 1: 14; Luke 1: 10.
6. We need and ask help in temporal things. Why not in spiritual things? Ps. 34: 3.
7. There are special promises to united prayer: Matt. 18: 19, 20.
8. Is it not, in some way, dearer to God than private? See Ps. 87: 2.
9. We are social beings; an isolated Christian life is not adapted to the requirements of our nature: Ps. 142: 4.
10. We should use all the means in our power to become meet for heaven: Luke 13: 24.
11. One stick will not burn alone. Put the scattered fuel together if you want a blaze. The more fuel, the hotter the fire: Prov. 27: 17.

INJUNCTIONS TO MEMBERS.

1 Thess. 5: 17.

1. Be there regularly and punctually, "not forsaking the assembling of yourselves together."

2. Endeavor to draw others by example, invitation and solicitation. "Come thou with us, and we will do thee good."

3. Ask God's blessing on the meeting, and get as far front as possible.

4. Remember your obligation to be genial and courteous; greet one another, and strangers, too, and see that the latter have hymn-books.

5. Leave the fault-finding and critical spirit outside the door, and "be kindly affectionate one to another."

6. Do not expressly dissent from one who has spoken. A controversial prayer-meeting is a witches' cauldron, the devil's stew-pot.

7. Assist actively, enthusiastically, but *briefly* in the exercises of the hour. Resolve yourself into a committee of one to prevent a *drag*. Don't talk too long, nor too often. Don't pray "from generations to revolutions." Learn a new prayer when the old is thread-bare. (1) Testify to the love of Christ for you, and yours for him; (2) exhort; (3) recite a passage or two from the Scriptures (always from memory); (4) repeat a sweet hymn *memoriter*; (5) or deliver a favorite poem, not too long, that has cheered or comforted you; (6) give or ask the meaning of some passage that has been borne in upon your mind. "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, hymns and spiritual songs."

8. If timid, compose and memorize a short prayer, or have your pastor write one for you. This will give you confidence. Branch out, and if you grow confused, fall back on this to prevent utter failure. But (1) do not be long-winded; (2) pray to the subject of the meeting; (3) and, if there be no regular subject, have an eye to the song last sung, or the remarks last made.

9. If you make the opening prayer, let it be chiefly an invocation, asking the Savior's special presence and aid, "for without Me ye can do nothing," but don't try to tell the Lord all you know at once. You are not on trial, not "candidating" for people to find out your praying abilities.

10. Don't vent any personal spite in prayers or remarks.

11. Don't speak merely to kill time.

12. If you need the prayers of the faithful, say so, but don't deluge a meeting with complaints or doubts, or with your lack of faith. Such things are contagious, malignantly so. "Who is fearful, or faint-hearted, let him return."

13. On leaving, endeavor to maintain a devout frame of mind. "Continue in prayer," and, moreover, use all the means in your power to secure the blessing for which you have prayed, for "faith without works is dead." *Pray* as though all depended upon God, and *work* as though all depended on yourself.

14. Don't keep silent for fear of mispronouncing words or making mistakes in grammar. Truth expressed in frightful grammar has often saved souls.

15. Don't wait to be the last one; if you do, somebody will say what you wanted to, and possibly not half so well.

16. Let your business and to-morrow's engagements go. "My house shall be called a house of prayer."

17. Take home humbly that part of the meeting which inadvertently, but center-shotedly hit, you hardest, and think over it.

18. Be pleasant in face and manner, yet sober and reverent.

19. Talk the prayer-meetings up.

It is difficult to maintain the interest of a prayer-meeting longer than an hour or an hour and a quarter at farthest. It will die if monopolized by a few prosy, interminable talkers. Let it not become a Bible-class, either, except in an incidental way. If you want a Bible-class, have one, but let not the weekly service of song, thanksgiving, exhortation and supplication be converted into one. This should enure to a sacred

inflammation of the soul. It is not so much for instruction as for encouragement and vitalization. In some places I have found it best that the preacher in charge should lead; in others, I have appointed new leaders every week, and have found that the plan worked well. Have a programme in the hand of the leader, varied only by "voluntary services." No time should be wasted looking for hymns. Everything should be in readiness beforehand. It is well to announce the subject, and the chapter from which it is taken, the Sunday before, and exhort to a diligent and prayerful preparation. The people will come full and expectant of great things.

REMARKS ON SPECIAL OCCASIONS.

AT THE LAYING OF THE CORNER-STONE OF A CHURCH.

Dear Friends:—We are about to place in position the corner-stone of our future spiritual homestead. It is a labor which symbolizes the faith and hope of the human heart; which gives a moment's solemn emphasis to the most precious qualities of religion, because it is an act which illustrates the soul's deep trust in the unseen Force to which we reverently give the name of God. At present this temple has no existence, save in the mind of the master-builder and the fervid hearts who long to enter into its courts with thanksgiving. The rude, shapeless materials, from which the future grace and strength must spring, lie all about us in disorder, and yet we know that the trained brain that planned and the skillful hands that will build this church are able to bring order out of chaos and beauty out of confusion. May it be a perpetual lesson, teaching us that from all the shames and confusions and moral chaos of the world the Divine Architect is slowly building society into the kingdom of heaven.

We shall watch this church grow, with something akin to the joy and satisfaction with which we see our children develop in strength and character. May it be to us, indeed, the "House of God." May its spire point with "unmoving finger" to the road our souls shall be always glad to take. May no mean ambition ever cross this threshold. May this doorway be wide enough to welcome every honest soul who loves the truth of God, and too narrow to admit the burden of one corroding care, one selfish thought, one unworthy feeling.

We intend that this unborn temple shall be a Christian Church, and let us in this solemn hour join together in the sacred vow that the Christianity for which it stands shall mean at least freedom of mind, righteousness of life, and an honest toleration for other men's convictions.

Believing, as we do, that no priestly finger could charm this temple into sacredness, let us resolve to truly consecrate this place with the perpetual sacrament of holy living. And then when we see our little ones coming hither to be taught in the way of the Lord, or in later years their glad feet keeping time to the music of the wedding march, or if we be called with heavy hearts to follow that casket which always holds our dearest earthly treasure,—we can feel indeed that the spot whereon we stand is "holy ground."

A PROHIBITION SPEECH IN OUTLINE.

I. We should support prohibition on principles of *political economy*.

1. Intemperance ruins *health*. This is never questioned by a sane man.

2. What destroys health destroys *wealth*. Every able-bodied man is, or may be, a producer. If his health is impaired, he becomes a non-producer to the extent of his injury.

3. Whatever destroys wealth injures the *commonwealth*, or State. Whatever injures the State, the State, in *self-defense*, has a right to prohibit.

II. We should advocate prohibition on principles of *morality*.

1. Intemperance injures *character*. Do you need proof? Look at the wrecked lives of men and women all around you. See how they learned to lie, steal and murder by becoming drunkards.

2. Whatever injures character destroys the citizen and makes his exercise of the rights of citizenship dangerous to the State. See the thousands who sell their manhood for whiskey. They vote for any measure, however corrupt, at the bidding of saloonists.

3. Whatever injures citizenship destroys the integrity of the State, and is a menace against its life. Whatever impairs the integrity of the State by debauching its constituency, the State has the right to prohibit as a means of self-preservation.

III. We are for prohibition on principles of Law.

1. Intemperance enslaves the drinker, corrupts the ballot-box, debases the judge, and bribes the jury.

2. What corrupts the courts of the State, threatens the institutions of liberty, and whatever imperils liberty, is an enemy of mankind, and should be restrained by Law.

3. That which defies Law, and threatens the destruction of Law, Law should *crush*.

ANOTHER.

1. If the fountain of law is in the people—if the government is “*of the people, for the people, and by the people,*” they must have the right to prohibit. They have the right and power to say what are personal rights.

2. The undoubted right to regulate may involve the right to prohibit. So says a supreme court judge of the United States.

3. In the light of civil law and sound statesmanship prohibition is legitimate. To protect health our legislatures quarantine vessels and passengers, confine persons with infectious diseases at home, and isolate cases of small-pox, diphtheria leprosy and scarlet-fever. Can the liquor-traffic claim exemption from the power and province of similar laws?

A TALK FOR MEMORIAL DAY.

1. The antiquity of the custom of decorating graves with wreaths and remindful flags.

2. In making the observance a fixed national festival, we have exalted it to such uses of gratitude and patriotism as invest it with a new and distinct meaning.

3. It is no longer a *mere personal service*, but a solemn expression of *popular reverence and affection*.

4. We honor not the dead alone, but ourselves as well. It is a renewal of our own devotion to the cause for which they perished.

5. These men have made us richer. They gave to manliness an increased dignity and to loyalty an added force and grandeur.

6. They not only vindicated the right of the nation to be and to endure, but they teach us from their lowly mounds that human life voluntarily yielded up in a good cause is not a calamity, but a triumph and a consecration. They have forever made it easier for men to do right and to choose wisely in supreme moments.

7. They are not dead. Their souls are marching on.

"On fame's eternal camping-grounds,
Their silent tents are spread."

They *saved* their lives by making the noblest use of them when the time of stress came.

8. They builded wiser than they knew. They sought not fame, but fame has come to them. They saw their *duty*, and went straightforward in the performance of it. This was all, and yet that was everything. What a lesson for us who have entered upon the enjoyment of their labors!

9. Had they planned their services with an eye to selfish glory they might have failed. Forgetfulness of self, the only sure way to compel remembrance. "If I be lifted up," etc.

10. The story tells itself. Oratory cannot compass it, nor poetry interpret it. The rusted arms, the tattered flags, the

ranks yearly growing thinner and more pathetic—these are eloquent beyond speech.

11. Let us not waste or forfeit, trivialize or expose to danger what they died to secure. Let us swear to transmit unharmed the sacred legacy bequeathed in flame and blood. Let us learn the lesson of duty, of loyalty, and of high, unwavering faith.

MASONIC FUNERAL. AN ADDRESS AT.

Death is no stranger to any of us, and yet we shudder at the bare thought of it. When the icy hand of the grizzly Terror touches any living thing related by ties of blood or fraternity to our immediate being, we mourn the most because he has crossed our path. It is humane to sympathize in the sorrows of our neighbors, but we know no sorrow like unto that which swoops down upon us when the Grim Messenger enters our own domicile. The sublime lessons upon this solemn subject, taught to Master Masons in their hours of labor at the lodge, can never be forgotten, and if heeded, as they should be, a most salutary and lasting effect must be secured. Free and Accepted Masons are led to regard death as being but an instrument or agent, moving only at the command of our Creator, and to serve the purpose of his Divine will. Masonically speaking, death is apprehended as a friend, not as a demon, and he never appears to any of us who have caught the spiritual significance of this ancient order but that he brings glad tidings of a better, holier life awaiting our acceptance. That this rich treasure may be secured for its votaries, Masonry constantly and consistently labors. It knows no hours of rest, and under the inspirations received from the All-seeing Eye its works are accomplished without strife or turmoil. Holy Peace reigns within its charmed circle, and Fortitude with Mercy and Justice guard its outer sanctuary. The iron gavel of the destroyer is felt at most unexpected moments in apparent health and on the bed of anguish, at the fountain of pleasure and in the very fortress of supposed security. Nothing can blind the sight or

stay the touch of this visitor, plead with him as we may. Masonry, in its mission for the improvement of the human race, has accomplished grand results in teaching men how to live and how to die, leaving a good name for the admiration of surviving loved ones and taking with them the fond expectation of an immortal life beyond the grave. In this spirit Masonry bids us bow to the will of the Supreme Being, and in obedience to that will we separate ourselves from treasures that in the past have been very precious to our heart. This is Masonry in its purity, and the Great Grand Master thereof does all things wisely and well.

RECITATIONS FOR FUNERALS.

HOW WE LEARN.

Great truths are dearly bought. The common truth,
Such as men give and take from day to day,
Comes in the common walk of easy life,
Blown by the careless wind across our way.

Bought in the market, at the current price,
Bred of the smile, the jest, perchance the bowl;
It tells no tales of daring or of worth,
Nor pierces even the surface of a soul.

Great truths are greatly won. Not found by chance,
Nor wafted on the breath of summer dreams;
But grasped in the great struggle of the soul,
Hard-buffeting with adverse wind and stream.

Not in the general mart, 'mid corn and wine;
Not in the merchandise of gold and gems;
Not in the world's gay hall of midnight mirth;
Not mid the blaze of regal diadems;

But in the day of conflict, fear and grief,
When the strong hand of God, put forth in might,
Plows up the sub-soil of the stagnant heart,
And brings the imprisoned truth-seed to the light.

Wrung from the troubled spirit in hard hours
Of weakness, solitude, perchance of pain,
Truth springs, like harvest from the well-plowed field,
And the soul feels it has not wept in vain.

THE FAITHFULNESS OF GOD.

Lift thee, pale mourner; God, with pity tender,
Bends down to thy low cry;
He is thy keeper, He is thy defender,
He guards with sleepless eye.
The smiling world may cruelly deceive thee,
And thy poor heart may break,
But He will never, never, never leave thee,
And never thee forsake.

Thou cypress-wreathed, no more mid shadows linger,
Far from the realms of day;
Thy Heavenly Father points with love's own finger,
The upward, shining way;
Love unrepaid, Hope unfulfilled may grieve thee,
Thine idols all may break,
But He will never, never, never leave thee,
And never thee forsake.

UNGRANTED PRAYER.

We are children, asking of our Father,
Often through our tears,
Blessings that would prove to be but burdens
Far beyond our years;
Lifting up white hands athrill with yearning,
Praying with white lips
For boon so great the Father dare not grant it,
Lest the dark eclipse
Of our joy, let slip because of weakness,
Drive us from Him wild;—
So He draws us nearer, nearer, saying,
"No, my own dear child."

BEYOND.

It seemeth such a little way to me
Across to that Strange Country, the Beyond;
And yet not strange—for it has grown to be
The home of those of whom I am so fond:
They make it seem familiar and most dear,
As journeying friends bring distant countries near.

So close it lies, that, when my sight is clear,
I think I see the brightly gleaming strand:
I know I feel that those who've gone from here
Come near enough to touch my groping hand.
I often think but for our veiled eyes
We should find Heaven right 'round about us lies.

I cannot make it seem a day to dread
When from this dear earth I shall journey out
To that still *dearer* country of the dead,
And join the lost ones so long dreamed about.
I love this world; yet shall I love to go
And meet the friends who wait for me, I know.

I never stand about a bier and see
The seal of death set on some well-loved face,
But that I think, "One more to welcome me
When I shall cross the intervening space
Between this land and that one over there;
One more to make the strange Beyond seem fair,"

And so to me there is no sting to death,
And so the grave has lost its victory;
It is but crossing, with abated breath,
And white, set face, a little strip of sea;
To find my loved ones waiting on the shore,
More beautiful, more precious than before.

Ella Wheeler Wilcox.

[I have frequently been applied to for a copy of these lines.]

SATISFIED.

I think that we shall all be satisfied
Upon the other side; that we shall see
What here we long for, was not for our good,
Or that fulfillment may our blessing be.

If it was *gold* we lacked, our Father has
Enough of that. The very streets are gold
Of that fair city whitherward we tend,
Whose glories still remain to us untold.

If it were *fame*—ah, what name is so great
As His? And He has said, "I call you friend."
Friend of the King! No greater fame can be,
And unlike earthly fame, there is no end.

If it were *health*—we have the promise sure
That *there* shall be no more, no more of pain;
His hand shall dry our tears, oh, blessed day,
When we may sigh or weep no more again!

If it was *home*, and we are wandering here,
Oh, sure, most pleasant will our welcome be;
For in His house are many mansions kept
As loving homes, O friend, for you and me!

If it was *love*, and some heart hurt our own,
Up there it will be straightened. We shall know
His love, and in His tender comfort find
Heart-warmth and peace—all that we missed below.

If it were *loss*, and we our dear ones weep—
'Tis *there* they wait: or if our hearts misplaced,
'Twill be forgotten. In the Heavenly Home
These old earth-longings will be all erased.

[This tender and comforting poem is from the pen of Mary Knapp, of Palmyra, N. Y.]

HER BIRTHDAY.

She is at rest,
In God's own presence blest,
Whom, while with us, this day we loved to greet;
Her birthday's o'er,
She counts the years no more;
Time's foot-fall is not heard along the golden street.

When we would raise
A hymn of birthday praise,
The music of our hearts is faint and low;
Fear, doubt and sin
Makes dissonance within,
And pure soul-melody no child of earth may know.

That strange "new song."
Amid a white-robed throng,
Is gushing from her harp in living tone;
Her seraph voice,
Tuned only to rejoice,
Floats upward to the emerald-arched throne.

No passing cloud
Her loveliness may shroud:
The beauty of her youth may never fade;
No line of care
Her sealed brow may wear;
The joy-gleam of her eye no dimness e'er may shade.

No stain is there
Upon the robes they wear,
Within the gates of pearl which she hath passed;
Like woven light,
All beautiful and bright,
Eternity upon those robes no shade may cast.

No sin-born thought
May in that home be wrought,
To trouble the clear fountain of her heart;
No tear, no sigh,
No pain, no death be nigh
Where she hath entered in, no more to "know in part."

Her faith is sight,
Her hope is full delight,
The shadowy veil of time is rent in twain.
Her untold bliss—
What thought can follow this!
To her to live was Christ, to die indeed is gain.

Her eyes have seen
The King, no veil between,
In blood-dipped vesture gloriously arrayed.
No earth-breathed haze
Can dim that rapturous gaze;
She sees Him face to face on whom her guilt was laid.

A little while,
And she whose loving smile
Had melted 'neath the touch of lonely woe,
Shall reach her home
Beyond the star-built dome;
Her anthem they shall swell, her joy they, too, shall know.

THE IMMORTALITY OF LOVE.

We must not doubt; or fear, or dread, that love for life is only given,
And that the calm and sainted dead will meet estranged and cold in heaven:
Oh, love were poor and vain indeed,
Based on so harsh and stern a creed!

True that this earth must pass away, with all the starry worlds of light,
With all the glory of the day, and calmer tenderness of night;
For in that radiant home can shine
Alone the immortal and divine.

Earth's lower things—her pride, her fame, her science, learning, wealth, and
power—
Slow growths that through long ages came, or fruits of some convulsive hour,
Whose very memory must decay—
Heaven is too pure for such as they.

They are complete, their work is done. So let them sleep in endless rest.
Love's life is only here begun, nor is, nor can be fully blest;
It has no room to spread its wings
Amid this crowd of meaner things.

Just for the very shadow thrown upon its sweetness here below,
The cross that it must bear alone, and bloody baptism of woe,
Crowned and completed through its pain,
We know that it shall rise again.

—By *Adelaide Anne Procter*.

IT IS WELL.

"Is it well with thee, and with thy husband, and with the child?" And she
said, "It is well."—2 Kings 4: 26.

Yes; it is well! The evening shadows lengthen;
Home's golden gates shine on our ravished sight;
And though the tender ties we strove to strengthen
Break one by one—at evening-time 'tis light.

'Tis well! The way was often dull and weary;
The spirit fainted oft beneath its load;
No sunshine came from skies all gray and dreary,
And yet our feet were bound to tread that road.

'Tis well that not again our hearts shall shiver
Beneath old sorrows, once so hard to bear;

That not again beside Death's darksome river
Shall we deplore the good, the loved, the fair.

No more with tears, wrought from deep, inner anguish,
Shall we bewail the dear hopes crushed and gone;
No more need we in doubt or fear to languish;
So far the day is past, the journey done!

As voyagers, by fierce winds beat and broken,
Come into port, beneath a calmer sky,
So we, still bearing on our brows the token
Of tempest past, draw to our haven nigh.

A sweet air cometh from the shore immortal,
Inviting homeward at the day's decline;
Almost we see where from the open portal
Fair forms stand beckoning with their smiles divine.

'Tis well! The earth with all her myriad voices
Has lost the power our senses to enthrall;
We hear, above the tumult and the noises,
Soft tones of music, like an angel's call.

'Tis well, O friends! We would not turn—retracing
The long, vain years, nor call our lost youth back;
Gladly, with spirits braced, the future facing,
We leave behind the dusty, foot worn track.

SUNDAY-SCHOOL.

The minister should always attend the Sunday-school, and seek to know every child by name. He should explain the lesson to the teachers on some stated evening during the week. If the superintendent is unable or unwilling to review the lesson of the day, the pastor should do it, using the blackboard, and carefully simplifying his speech.

A PRAYER FOR THE TEACHERS: Most merciful God, who art the Fountain of all grace, grant, we beseech thee, to the teachers

in this school thy gifts of wisdom, gentleness and patience. May they find their work a joy, and count all labor light that is undertaken out of love toward thee. Guard them from the temptation to a careless and half-hearted service. May a consciousness of the solemn responsibility which is theirs be always present with them. Bless their every word to the good of their pupils; and may the Holy Spirit so enforce their teachings that at least the reward of those who turn many to righteousness shall be theirs. All which we ask in Jesus' name. Amen.

A PRAYER FOR THE CHILDREN OF THE SCHOOL: Almighty Father, who hast promised that they who seek thee early shall find thee, send on these thy children the grace and blessing of thy Holy Spirit; that they, being trained up in the nurture and admonition of the Lord, may choose thy way and love it, and depart from it no more forever. And we pray that when thou makest up thy jewels in thy glorious kingdom, these children may be there and may be thine. All of which we ask for the sake of Jesus Christ our Lord. Amen.

It is poor economy to be saving in maps, charts, blackboards, lesson leaves, primers, etc., etc. Distribute to each child a Sunday-school paper. Have a good supply of hymnals. Let the singing be good, and enough of it. Encourage your teachers to love, visit and pray for their pupils. Dispense with godless, unconverted teachers. Have a Bible class, and train teachers from its members. A live preacher, co-operating with a live superintendent, can make a live Sunday-school. No teacher should be without a lesson commentary.

Use reward cards plentifully; have an occasional song service or concert exercise. These adjuncts, with faithful, loving teaching, will make your school a power for good in the community. The pastor should occasionally deliver lectures on the art of teaching.

SUGGESTED SUBJECTS

FOR ADDRESSES TO THE YOUNG, ETC.

I. *Biographical*. Shakespeare, Milton, Chaucer, Burns, Dickens, Bunyan, Cromwell, Nelson, Tennyson, Luther, Alfred the Great, Livingstone, Dr. Franklin, Thos. Jefferson, Washington Irving, Washington, John Adams, Lafayette, etc. Use Appleton's Biographical Dictionary, a masterly work.

II. *Historical*. History of the Bible [read Wm. Smith or Kitto], Julius Cæsar [read Froude's life of Cæsar], Magna Charta, The Reformation, The Discovery of America, African Discovery [read Livingstone and Stanley], India [read Macaulay's articles on Lord Clive and Warren Hastings], The French Revolution [read Carlyle on this subject], France and the Napoleons [read anything but Headley on this].

III. *Scientific*. Electricity, Photography, Astronomy and its Uses, Human Physiology, The Laws of Sanitation.

IV. *Mechanics*. The Steam Engine, The Electric Telegraph, Railways, Gas, The Electric Light, Navigation, Cotton Manufactures, Iron Manufactures, Mining, Ship-building, Printing, The Telescope, The Mariner's Compass.

V. 1. The Volcanoes of the World (their position, peculiarities, stories, legends, etc.).

2. The Great Rivers of the World (course, peculiarities, stories, legends, etc.).

3. The Mountain Ranges (in much the same way).

4. The Lakes (in the same method).

5. The Oceans (in the same method).

6. The Famous Capitals (in the same method).

VI. *Religious*. 1. The Famous Men of Scripture.

2. The Famous Women of Scripture.

3. The Famous Children of Scripture.

With lessons from their lives.

[I have found this a popular course always.]

VII. *Famous Artists.* Michael Angelo, Leonardi de Vinci, Joshua Reynolds, Titian, Holman Hunt and others, with an account of their most famous pictures and works. [Good encyclopedias will put you on the track of all you need to make up interesting and instructive lectures.]

VIII. *Famous Musicians.* Handel, Bach, Mozart, Hadyn, Beethoven, Mendelssohn (see "Great Tone Poets," Bentley).

IX. *Famous Men of all Times.* Stephenson, and what he did; Watt, Duvoy, Sir John Franklin, Patrick Henry, Elihu Burritt, etc.

SUBJECTS FOR SPECIAL SEASONS.

I. *Advent.* 1. Prophecies of Christ in O. T.: Seed of Woman, Gen. 3: 15; Prophet, Deut. 8: 15; Star and Sceptre, Num. 24: 17; Messiah, Dan. 9: 25; Lawgiver, Isa. 33: 22; Branch, Zec. 3: 8; Desire of all Nations, Hag. 2: 7; Emmanuel, Isa. 7: 14; God, Isa. 40: 9; Shepherd, Zec. 2: 16; Wonderful, Isa. 9: 6; the Great Assize, Heb. 9: 27; the World Passing Away, 1 John 2: 17.

2. The Message to the Seven Churches. (a) Ephesus, Rev. 2: 1-7; (b) Smyrna, Rev. 2: 8-11; (c) Pergamos, Rev. 2: 12-17; (d) Thyatira, Rev. 2: 18-29; (e) Sardis, Rev. 3: 1-6; (f) Philadelphia, Rev. 3: 7-13; (g) Laodicea, Rev. 3: 14-22.

3. The Enemies of the Soul. The World, Rom. 12: 2; the Flesh, Rom. 8: 8; the Devil, 1 Pet. 5: 8.

4. The Attitude of the Christian to the World. Strangers and Pilgrims, 1 Pet. 2: 3; at enmity, Matt. 9: 24, not at home, Heb. 13: 14.

II. *Easter.* 1. The Appearance of Christ after His Resurrection. (1) Mark 16: 9-10; (2) Matt. 28: 9; (3) Mark 16: 12; (4) Luke 24: 34; (5) John 20: 19; (6) Mark 16: 14; (7) John 20: 26-29; (8) John 21: 1-24; (9) Matt. 28: 16; (10) 1 Cor. 15: 6; (11) 1 Cor. 15: 7; (12) Luke 24: 50, 51; (13) 1 Cor. 15: 8.

2. Types of Resurrection in O. T. (a) Noah leaving ark; (b) Joseph leaving pit and prison; (c) Moses drawn out of the

water; (d) Isaac rising from the altar of wood; (e) Daniel taken out of the den of lions; (f) the three Hebrew children delivered out of the fiery furnace; (g) Jonah.

3. Prophecies of the Resurrection in the Psalms. Ps. 16: 10; 30: 3; 41: 10; 118: 17.

[For types read commentary on Genesis, Exodus, Leviticus and Numbers, by C. H. Macintosh. Every preacher ought to own "The Doctrine of a Future Life," by W. R. Alger.]

III. *Christmas*. (a) A Call at Bethlehem, Luke 2: 15; (b) A Present Delivery, Matt. 1: 18-23; Heb. 1: 12.

IV. *End of Year*. Fragments, John 6: 5-14.

V. *New Year*. (a) Numbering our Days, Ps. 90: 12; (b) Spared for Another Year, Luke 13: 8.

[Lent and Good Friday are not observed as sacred seasons by our churches. The religious observance of the days and seasons noted under the foregoing heads cannot be proved from Scripture. We are at liberty, however, as Christian ministers, to adapt our themes to the wants of our flocks. If we see in them a strong disposition to observe Christmas or New Years in an innocent way, why not enforce lessons naturally suggested by such anniversaries, not as binding by ecclesiastical edict, but as a part of our liberty in the Gospel? In communities strongly pervaded by the Roman Catholic or Episcopal systems, advantage, it seems to me, may be taken of the Advent, Easter and Lenten *spirit*—which, each in its season, to some extent must influence all the minds of that community—to preach the pure word of God, only selecting from its wide variety such themes as acquire a new attraction from their consonance with the upmost public thought.]

SUBJECTS FOR MINISTERIAL MEETINGS.

1. *Our Plea and Mission*. What is the central purpose in our work? What are the distinctive features of our plea? In its essential elements how does it differ from other reformations? What is there in the present state of the religious world to justify the movement in which we are engaged? By what

means may we seek its advancement, and what are the promises of final success?

2. *Things that are Wanting in our Work.* What hinders? Let every hindering cause, and every real want, which it is possible for us to meet, be clearly and frankly presented, that our efficiency may be increased, and greater prosperity attend our labors. In examining this, let everything which affects our cause be carefully scrutinized—our methods of work, our churches, our preachers—in short, every element of weakness and of strength, and then let practical remedies be suggested. To do this well, there must be extensive observation, clear insight, and a well-balanced judgment.

3. *Our Status in this State.* This is intended to embrace as full and as accurate a statement of our condition in the State as can be presented. The number of our churches—their geographical distribution—their general condition, etc.? Our preachers—their number, influence, efficiency, etc. What has been done and what are we now doing? What forces are at our command?

4. *The Preacher; his Qualifications and Work.* Do the Scriptures teach that men are to be set apart to the work of the ministry? What is the nature and extent of this work? What qualifications are needed for it? How are men to be selected and set apart? When thus selected and set apart, what obligation rests upon them, to give themselves wholly to the work, and what obligation upon the churches to support them? What should be our treatment, and that of our churches, of those who, notwithstanding their lack of proper qualifications and Scriptural ordination, persist in presenting themselves before the public as our preachers? What can be done to increase the usefulness of our ministry?

5. *Our Attitude toward Others.* What are our true relations to the religious denominations in this State? What have we in common with them? What should be our general bearing toward them? How far may we and should we affiliate with them? What attention should be given, in our preaching, to

the points of difference, and what is the best method of presenting them? In what way can our plea for union, and the complete restoration of the Primitive Church, be most successfully presented to them? As we stand to-day, is there anything either in our teaching or practice which we can abandon for the sake of union?

6. *The Care of the Churches.* Are our churches in this State properly cared for? If not, why not? What responsibility, in this matter, rests upon the preachers? What care is needed, and how may it be bestowed? What are some of the results which must flow from a want of proper care? Is it a wise policy to go into a neighborhood and organize a church and leave it uncared for? Should we not devote more attention and money to fostering our feeblar churches? How may we develop the spiritual life and increase the efficiency of our churches?

7. *The Scripture Doctrine of Church Discipline.* What is its nature? Notice some erroneous views. What the necessity for it? What its purpose? What the different steps to be taken before excommunication? By whom? What the nature of excommunication? In what way should a church withdraw? What should be the conduct of a church toward one from whom it has withdrawn? What should be the conduct of sister churches toward him? In what way may he be restored? How may better discipline be maintained in our churches? What are some of the evils resulting from neglect of proper discipline? In the light of all this, what is *our* duty?

8. *Our Duty to the Sunday-school Cause.* The present state of this work in our churches? Its value as an auxiliary to preaching? The wonderful improvement in methods and means within the recent past? Why are our people not doing more in this work? What can *we* do? How may we enlist others? How may we help those already at work? Our duty to increase the circulation of good Sunday-school literature among our people? What can we do, through conventions, institutes, etc., and by our preaching and example, to awaken a deeper and more general interest in this work? What may we expect as the legitimate results of faithful work in this field?

TEMPERANCE.

Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.—*Prov. 20: 1.*

Be not among winebibbers; among riotous eaters of flesh: for the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags.—*Prov. 23: 20, 21.*

Wo unto him that giveth his neighbor drink, that puttest thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness! Thou art filled with shame for glory: drink thou also, and let thy foreskin be uncovered: the cup of the Lord's right hand shall be turned unto thee, and shameful spewing shall be on thy glory.—*Habakkuk 2: 15, 16.*

Wo unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands. Wo unto them that are mighty to drink wine, and men of strength to mingle strong drink: which justify the wicked for reward, and take away the righteousness of the righteous from him!—*Isa. 5: 11, 12, 22, 23.*

Who hath wo? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At last it biteth like a serpent, and stingeth like an adder.—*Prov. 23: 29-32.*

Judge ye this rather, that no man put a stumbling block in his brother's way, or an occasion of falling. It is not good to eat flesh, nor to drink wine, nor to do anything whereby thy

brother stumbleth. Now we that are strong [able to control ourselves] ought to bear the infirmities of the weak, and not to please ourselves. For Christ also pleased not himself.—*Rom. 14: 13-21; 15: 1.*

PRAYER.

O thou merciful Father, who didst send Jesus into the world to save thy people from their sins, keep us forever, we pray thee, from the great sin of intemperance. Give us the disposition and the power to aid toward repentance and reformation those who are already in the toils of the tempter. Stay, we beseech thee, the sad havoc strong drink is making throughout our beloved land. Impart wisdom to our lawmakers, that they may give us statutes intended to suppress the traffic in strong drink; and cause our officials to be vigilant and faithful in carrying out those laws. Bless the instruction in temperance given from the platform, in tracts, by our public schools, through our newspapers, by the loving voice and the kindly hand. Grant thy aid to the churches and Sunday-schools everywhere, that they may give forth no uncertain sound, no faltering voice, concerning this gigantic evil. May they all do our blessed Redeemer's work—lift up the fallen, cheer the faint, rescue the perishing and restore the lost. May thy kingdom come and thy will be done as in heaven so on earth. In Christ's name. Amen.

OUTLINE OF SERMON—NOTES.

1. The evils growing out of the liquor traffic are legion. There is poverty, deepening into destitution and sinking into pauperism. The waste of drink.

2. There is vice and crime of every degree, from petit larceny to red-handed murder. Drink inflames the passions.

3. There is disease, frightful and alarming. Drunkenness becomes a disease. The race threatened with permanent injury.

4. There are moral and spiritual evils. It is physiologically

certain that scars do not grow out. Drinking scars the mind, stifles the conscience, and renders the soul callous to good.

The Remedy.—1. Total abstinence on the part of every individual.

(1) This demanded by irreversible law. Alcohol a poison. See experiments of Lalleman, Perrin, Duroy, Bocher, Virchow, Morse, Smiles, Figgs, Gordon, Wilson, and other eminent physicians and physicists.

(2) The voice of natural law in practical experience declares abstinence from alcohol a benefit, except where the system has grown to *tolerate it* from abuse. Even then "it is robbing Peter to pay Paul." See *International Review* for December, 1880. Nazarites. All modern intellectual giants have been practically abstinent, "teetotalers."

(3) It is demanded by the Scriptures.

(a) Priests were forbidden to use it when they ministered before the Lord.

(b) Jewish rulers were forbidden to use it. "It is not for kings to drink wine, nor for princes strong drink."

(c) Bishops, or elders, are "not to be given" to the practice.

(d) Intoxicating wine forbidden to *all*. "Look not upon the wine when it is red," etc.

(e) It is denounced as a dangerous evil. Prov. 23: 22; Hab. 2: 5; Eph. 5: 18; Prov. 20: 1, etc.

(f) It is associated with revolting crimes [Noah, Lot, Nabal, Ahasuerus, etc.].

5. The liquor traffic is hostile to public rights. See *Princeton Review* for January, 1881.

6. It wastes our national resources. See *International Review* for December, 1880.

(1) Supply of food rendered less abundant.

(2) The State a party to the frustration of the Divine will in changing food from its natural to its non-natural use.

7. The generation of pauperism and crime. Four-fifths of all criminal offences due to drink.

8. The waste of labor and talent.

9. It destroys the home, the cornerstone of the State. Lagoon. Artists in human slaughter.

10. "Roll away the stone" of temptation from before the drunkard.

ATTITUDE OF THE CHURCH ON THIS QUESTION.

1. It must oppose, or
2. Be indifferent, or
3. Co-operate, or
4. LEAD.

Which shall it be?

THE DISCIPLES OF CHRIST.

1. They aim to restore the doctrine and practice of the Apostolic Church.

2. They repudiate altogether every form of creed, ecclesiastical order or name apart from the New Testament.

3. They are striving to bring about and maintain a union of believers, and to develop the Church of God in its life, its power and work on the earth, as designed by God, without human or extra-scriptural devices.

4. They do not object to statements of belief, but do not concede to these any *authority* over the conscience, or any right to prescribe terms of fellowship. They acknowledge no spiritual Lord but Christ, and no unalterable standard but his Word. Among the best and most widely circulated of these statements are "Our Position," by the late Isaac Errett, and "What is the Christian Church?" by J. S. Lamar.

The following is a brief attempt at a statement of the faith of the Disciples of Christ:

1. They believe that the Holy Scriptures are divinely inspired, and are a sufficient rule of faith and practice.

2. They believe that Jesus was God manifest in the flesh; that he died for our sins, according to the Scriptures; that he rose from the dead; that he ascended on high, where he ever lives to make intercession for his people.

3. They believe that it is the mission of the Holy Spirit to convict the world of sin, of righteousness and judgment, and to dwell in the hearts of believers, as their Comforter.

4. They believe that the Gospel is the power of God unto salvation to every one that believeth.

5. They believe that through faith, repentance and baptism men *appropriate* to themselves the salvation wrought out by Christ. These constitute the human side of the "redemptive scheme," and mark the sinner's acceptance of the "finished work" of Christ.

6. They believe that it is their privilege and duty to observe the Lord's Supper on the first day of the week, and thus show the Lord's death till he come.

7. They believe that the ungodly will be banished forever from the presence of the Lord, but that the righteous will enjoy glory, honor and immortal life.

THE PRACTICE OF THE DISCIPLES OF CHRIST.

1. In admitting believing and penitent persons to baptism and church membership, the only article of faith presented for their public confession and acceptance is this: "That Jesus is the Christ, the Son of God." This is thoroughly understood among the Disciples to include not only a *renunciation* of whatever is wrong in the past life of the confessor, but also his unre-served commitment into the hands of God to be built up anew after the glorious model left us in the character of Jesus Christ.

2. In harmony with the custom of the Primitive Church, they uniformly practice immersion as the only scriptural action of baptism.

3. They observe the Lord's Supper, in connection with other acts of worship, on every first day of the week, and regard this solemn feast as open to the enjoyment of all believers in Christ.

4. Respecting church government, they conform to the Congregational polity, and the "ministry" is composed of bishops (or elders), deacons and evangelists.

5. Their conventions, assemblies, State meetings, etc., are not legislative but deliberative bodies, and are held solely for co-operative work.

6. The Disciples began their movement with an earnest plea for Christian union, and they have continued to urge that plea to the present time. They continue, therefore, to cordially invite all Christians to unite with them on the pure word of God.

THANKSGIVING.

The custom of giving public thanks to God for the blessings of the year is as old as history. Three thousand years ago witnessed the Jewish Feast of the Tabernacles, with its melodious choirs, magnificent rituals and picturesque festivities. The Jewish nation, to the number of millions, assembled in Jerusalem and its environs. For seven days the families lived in booths made of the palm, the olive and the pine. There were grand processions. Hallels were sung, lubebs waved, and the silver trumpets led the stately march of choruses in the grandest of oratorios the world has ever heard. The Psalms of Thanksgiving were sung. It was the Harvest Feast. Its glory passed away, but its spirit has entered into the harvest observances of most Christian lands.

The Greeks and Romans had their harvest festivals too—fetes of Ceres, the goddess of corn and tillage; offerings to Diana and to Jove.

But the Greeks and Romans gave thanks for bloody victories; for contests which flattered pride and ambition; for the passing away of plagues and storms.

In the early days of the Puritan colony at Plymouth there came a period of sickness, drought and threatened famine. The people assembled and prayed for rain. It came, and their crops were saved. Then they appointed a day of thanksgiving. This was the beginning of the annual Thanksgiving observed in New England, but not generally throughout the United States.

During the great Civil War there came a period of disaster and widespread gloom. Fasts were appointed. When the political skies began to brighten President Lincoln issued a proclamation for a National Thanksgiving. This was the beginning of the observance of our National Harvest Feast.

Our Thanksgiving was meant to celebrate as much moral and intellectual as material benefits. In offering our gratitude to the throne of Heaven for material comforts and blessings, let us not forget in our talks to comment upon and give due thanks for

1. The evidences of intellectual and moral advance.
2. The increasing education and enlightenment of the masses, and the consequent steady reduction of our standing army of ignorance and crime.
3. The greater submission to religious ideas of a tolerant and liberal yet biblical and elevating character.
4. The abatement of race and national hostilities, and the better accord between nation and nation, and between man and man.
5. The astonishing increase in and the progressive triumph of the arts of industry and peace.

Let the day be one of universal benevolence, the almoner of multitudinous charities.

Let the day be a patriotic one too. Let ministers speak as the oracles of God. "Righteousness exalteth a nation, but sin is a reproach to any people."

Let the leakages in State and Church be fearlessly pointed

out, the sins of the nation freely discussed and the people exhorted to their duty as citizens, if they would preserve and transmit the glorious heritage of law and liberty for which they have assembled to give thanks.

SUITABLE SCRIPTURES.

O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. For the Lord is a great God, and a great King above all gods. In his hand are the deep places of the earth; the strength of the hills is his also. The sea is his, and he made it: and his hands formed the dry land. O come, let us worship and bow down: let us kneel before the Lord our maker. For he is our God, and we are the people of his pasture, and the sheep of his hand.—*Ps. 95: 1-7.*

Let the people praise thee, O God; let all the people praise thee. O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear him.—*Ps. 67: 3-7.*

O sing unto the Lord a new song: sing unto the Lord, all the earth. Sing unto the Lord, bless his name; show forth his salvation from day to day. Honor and majesty are before him; strength and beauty are in his sanctuary. Give unto the Lord, O ye kindreds of the people, give unto the Lord, glory and strength. Give unto the Lord the glory due unto his name: bring an offering, and come into his courts. O worship the Lord in the beauty of holiness: fear before him, all the earth. Say among the heathen that the Lord reigneth; the world also shall be established that it shall not be moved: he shall judge the people righteously. Let the heavens rejoice, and let the

earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord; for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.—*From the 96th Psalm.*

O God, my heart is fixed; I will sing and give praise, even with my glory. Awake, psaltery and harp; I myself will awake early. I will praise thee, O Lord, among the people: and I will sing praises unto thee among the nations. For thy mercy is great above the heavens: and thy truth reacheth unto the clouds. Be thou exalted, O God, above the heavens; and thy glory above all the earth. That thy beloved may be delivered: save with thy right hand, and answer me.—*Ps. 108: 1-6.*

How rich thy gifts, almighty King!
From thee our public blessings spring:
The extended trade, the fruitful skies,
The treasures liberty bestows,
Th' eternal joys the Gospel shows,
All from thy boundless goodness rise.

With grateful hearts, with joyful tongues,
To God we raise united songs;
Here still may God in mercy reign,
Crown our just counsels with success,
With peace and joy our borders bless,
And all our sacred rights maintain!

Know ye that the Lord he is God: it is he that made us, and not we ourselves; we are his people, and the sheep of his pasture.

Enter into his gates with thanksgiving, and into his courts with praise: give thanks unto him, and bless his name.

For the Lord is good; his mercy endureth forever, and his faithfulness unto all generations.

Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies.

Bless the Lord, O my soul; and all that is within me bless his holy name.

What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord.—*From Psa. 100, 103, 116.*

A PRAYER.

With one consent and with glowing hearts behold thy people here, O God, to give thee thanks where praise is wont to be made. We praise thee for the care thou hast exercised over us during the past year. And while we rejoice that the reaper filleth his hand, we gratefully acknowledge that the seed of the sower, and bud and bloom and rain and sunshine and fruitful season, are all, O God, from thee, the giver of every good and perfect gift. Thou wast our fathers' God, and thou hast ever been with us, bestowing upon us numberless blessings. To thee we owe our liberty of thought and speech, our exemption from harassing tyranny, our freedom of worship, our dear domestic ties. O keep us ever mindful of thine infinite love, of thy general providence, and perfect our confidence in thy special watch-care over thy people. Forgive our sins as a nation, and our individual sins of omission and commission. Impress upon our minds the fact that in return for thy favors, thou, O Father, askest the love and obedience of thy children—that they should worship thee in spirit and in truth, yea, in the beauty of holiness, of holy endeavor after holy living. O may we worship thee, not only in melodious praise and devout prayer, but in lives of such consecration that they themselves are prayers which rise like fountains night and day. May the beauty of the Lord our God be upon us, and may we remember that in proportion as we are faithful to thee we shall be truly faithful to country and friends, and truly generous in all our sympathies and charities.

Hear us for Jesus' sake. Amen.

THEMES SUGGESTED.

Gratitude proclaimed. Mark 5: 30-38.

Forgotten mercies remembered. Gen. 41: 9-12.

Thanksgiving even in perilous times. Dan. 6: 10.

The proclamation of the Gospel an occasion for thanksgiving.
Acts 20: 24.

Are we a wise people? Deut. 4: 6.

[Consider (1) the trade in demoralizing literature; (2) the great passion for amusements, some of a doubtful and some of a not doubtful character; (3) the practice of gambling in many forms, as speculating in grain and cotton "futures," mining stocks, taking chances in lotteries and even in church fairs; (4) the tolerance of the liquor traffic; (5) the apathy of the people over the purchase of votes; (6) the increase of Sunday desecration; (7) the growth of caste-ism based upon the possession of wealth; (8) the spread of the spirit of monopoly, etc.]

The proper use of blessings the best evidence of gratitude.
Luke 12: 48.

A WISE AND UNDERSTANDING PEOPLE.

Deut. 4: 6.

The "nation whose God is the Lord" will

1. Apprehend its destiny as transcending the mere possession and enjoyment of wealth and power.

2. Must make freedom attractive to all nations.

3. Must prove that the people rule themselves by having an honest ballot and honorable officials in all grades of office.

4. Must see to it that the cities do not corrupt the whole country by debauching the State legislatures through boodle supplied by breweries and barrooms.

5. Must make its free church stronger in all the elements that purge and vitalize than the established churches of other climes.

6. Must educate by persuasion or compulsory means the

mass of dense ignorance and brutalization thronging to our shores. "When a lion eats [and *digests*] the ox, the ox becomes lion," is a true proverb. But if the ox should be *sick*, what then? And if the lion's power of *assimilation* is overtaxed, what then? Let the church and school *work* then. They are the nation's hope.

7. Must labor to put Christ into the National Temple. The Master with his whip of cords will drive out all abuses.

8. Must labor to have the same standard of right for the nation as for the individual. The nation must do right for right's sake. Nothing can be right in a nation which is wrong in an individual.

9. Must teach high ideals, stimulate a true patriotism, and teach the sublimity of self-sacrifice for a nation which is man's last experiment in self-government.

10. Must sift its immigration, welcoming all who come to get and do good, and reject unsparingly those who come as beasts and birds of prey, without desire or capacity to become living members of the national organism, etc., etc.

REMARKS.

The three great national feasts of the Jews were all associated with harvests.

1. The *Passover*, instituted in commemoration of deliverance from the death-angel, was distinguished also by the offering of the first fruits of the barley harvest. Lev. 23: 10-16. This was observed in March-April (in the Jewish month corresponding to parts of those two months).

2. At *Pentecost*, fifty days afterward, the first fruits of the wheat harvest were offered. Lev. 23: 15-18. This festival was called the "feast of harvest;" also the "day of first fruits." Ex. 23: 16; Num. 28: 26.

3. The Feast of Tabernacles, or Ingatherings, was in the seventh month after the vintage, at the close of all the harvests. Ex. 33: 16; 34: 22; Deut. 16: 13-15. It was the "Harvest Home."

These harvest seasons recognized God as the one who gave rain and fruitful seasons, and filled all hearts with food and gladness. They are recognized by St. Paul as divine witnesses of God's being and providence. Acts 14: 16, 17.

Reflecting upon these divinely appointed feasts, we may remark:

I. That the bounty of God to his creatures was designed to remind them of their duty to be bountiful also. At none of these feasts did his people appear empty handed before him. Deut. 16: 16.

II. One of these seasons in particular was characterized by free-will offerings for the benefit of the Levite, the stranger, the fatherless, the widow and the servant. Deut. 16: 10-12. See also Deut. 26: 1-15.

III. They were required also to leave the gleanings of the harvest for the poor. Ex. 19: 9, 10; 23: 22; Deut. 24: 19-22. Thus God's people were taught to be grateful dispensers, as stewards of God, of the bounty given to them.

IV. There is a spiritual seedtime and harvest. Gal. 6: 7-10. Let it not be overlooked that *doing good* is "sowing unto the spirit," and that from a life of righteousness and benevolence we are to gather fruit unto life eternal. 1 Tim. 6: 17-19. And our reaping will be according to our sowing. 2 Cor. 9: 6-15.

V. Let not the Jew shame us who wear the name Christian. Go home and partake of your good things with joy, but remember that the poor are with you always. "Send a portion to him that has nothing," and let him rejoice that God is in you of a truth.

REGULATIONS FOR DELIBERATIVE ASSEMBLIES.

ORGANIZATION.

1. Bodies that hold stated meetings, such as boards, scientific associations, and the like, when assembled according to appointment, are called to order by the Chairman, and then, if a prescribed number, called a quorum, is present (to be ascertained either by inspection or calling the roll), they may proceed to business in the usual course.

2. In ecclesiastical bodies which meet annually or at longer stated intervals the officers of the last session serve until new ones are elected. The Moderator or President calls the body to order at the time designated, and the election of officers is usually the first business. This was formerly the almost invariable custom, but latterly it is growing in practice to elect officers for the next ensuing session before a deliberative body adjourns. This practice is salutary for the reasons that it gives time for the heat engendered by strife and rivalry to disappear, and moreover enables the officials elect to read up for the duties incident to their positions.

3. When new bodies meet, such as mass-meetings, conventions called for special purposes, etc., any one may call the meeting to order when the time designated arrives. He may nominate some person as Chairman, or ask the assembly to nominate, and put the nomination to vote. The Chairman so elected takes his seat and completes the organization by calling for the nomination and election of a Clerk, and other officers if necessary. When this is done, he states the object of the meeting, or calls upon some other person to do it, and indicates the course of business. If the body is large or the business specially important, this first organization should be a temporary one.

The person nominated and elected temporary chairman should at once appoint a committee to recommend permanent officers. The election is usually by ballot. When the result is announced the temporary chairman appoints a committee of one or more to conduct the Chairman-elect to his position. Before taking his seat the new Moderator, President, Chairman or Speaker usually returns thanks for the honor bestowed, and invokes the assistance of the assembly in his efforts to secure the objects for which they have assembled. During the absence of the Committee on Nominations it is usual to entertain the assembly by speeches from distinguished or well-informed members. This is the invariable rule in certain convocations, and for evident reasons.

4. In representative assemblies, composed of delegates from other bodies, immediately after organization the presiding officer calls for the credentials of the delegates present, of which the Clerk makes an accurate list, so as to know who has a right to a seat and a vote in the meeting.

THE PRESIDING OFFICER.

It is the duty of the presiding officer (by whatever name known) to maintain order in the assembly, and so direct the course of proceedings as best to secure the object contemplated. When brought into doubt as to his manner of proceeding, he should remember that the purpose of all parliamentary forms and rules is to ascertain and effectuate the will of the assembly, rather than to restrain it; to facilitate and not obstruct the expression of its deliberate sense. The Chairman states all motions when made, puts them to vote, and announces the result. He decides points of order, and names committees when so directed by the body. It falls to the duty of the Chair to receive and announce communications to the assembly; to give information on points of order; to authenticate by signature the acts of the body, and in general to stand for and represent the assembly. If necessary for him to leave the chair, the Vice-President, if

there be one, takes his place; if not, and his absence be only temporary, he asks some member to occupy the chair till his return. If his absence is to be protracted, he requests the body to choose a Chairman in his place.

THE SECRETARY.

The duty of the Secretary is to make and keep an accurate record of the proceedings of the meeting; to have charge of all papers and documents belonging to it; to read whatever is required to be read before the assembly; to call the roll of members, and to furnish, when required, any information which the records contain. He is expected to notify committees of their appointment, and to join with the Chair in authenticating all the proceedings by his signature.

MEMBERS.

All members have an equal privilege of submitting, explaining and advocating propositions.

Personalities and discourteous remarks should not be indulged in. Members should rise to speak, and show that respect for the Chairman which his office deserves. If more than one member rise to speak at the same time, the Chairman has the privilege of *recognizing* the one whom the assembly elects to hear. In case of simultaneous application for the privilege of being heard, it is customary to accord the privilege of recognition to the one who is known to entertain views opposed to those of the last speaker, or to the member most distant from the Moderator's chair.

Strict attention should be given to the deliberations. Conversation among members and all unnecessary noise should be avoided. Any member considering himself aggrieved by a decision of the Chairman has the privilege of appeal to the assembly, and the question on each appeal shall be taken without debate. No member should decline voting on any question unless excused by the assembly.

Every proposition before the assembly should be reduced to writing, at the request of the Chairman or of any member.

ORDER OF BUSINESS.

1. If the meeting be a stated one, the order of business is usually: *First*, Reading and approving (or disapproving) the minutes. *Second*, Unfinished business, or that outlined on the minutes, including the reports of committees in their order. *Third*, New business, which may be proposed by any member.

2. If the meeting be a special one, the object and order of business may be set forth in the call by which it is convened; in which case the Chairman states it, and the deliberations proceed. Or the Chairman may state it informally from his own knowledge of it; or a committee may be appointed to prepare an order of business. Boards usually have their order prescribed, which order should be followed.

QUORUM.

1. In all deliberative assemblies it is understood that the votes of a majority of members present shall carry a question.

2. In constitutional changes, however, and other important questions, it is common to require a vote of two-thirds or three-fourths of those voting for a decision.

3. Boards, standing committees, and some other bodies, usually agree that no business shall be done unless there is present a certain number designated and called a *quorum*.

4. While a strict majority decides all questions of ordinary character, yet in churches and religious assemblies all important decisions should have the general concurrence of the body, and not be held by a mere majority.

MOTIONS.

1. All business should be presented by a *motion*, and in writing, if so required. Properly the motion should be made

by one member and seconded by another. But routine business may by general consent pass to a vote without a second.

2. No discussion can properly be had until the motion is made, seconded and distinctly stated by the Chairman.

3. A motion cannot be withdrawn after it has been discussed, except by unanimous consent of the body.

4. A motion, having been discussed, must be put to vote, unless withdrawn, laid on the table or postponed.

5. A motion lost should not be recorded, except so ordered by the body at the time.

6. A motion lost should not be renewed at the same meeting, except by unanimous consent of the body.

7. A motion should contain but one distinct proposition or question. If it contains more, it must, at the request of any member, be divided, and the questions acted on separately.

8. Only one question can properly be before an assembly at the same time. No second motion can be allowed to interrupt one already under debate, except a motion to *amend*, to *substitute*, to *commit*, to *postpone*, to *lay on the table*, for the *previous question*, or to *adjourn*.

9. These subsidiary motions, just named, cannot be interrupted by any other motion; nor can any other be applied to them, except that to *amend*, which may be done by specifying some *time*, *place* or *purpose*.

10. Nor can these motions interrupt or supersede each other; only that a motion to adjourn is always in order, except while one has the floor or a question is being taken.

AMENDMENTS.

1. Amendments may be made to resolutions or motions in three ways: by *omitting*, by *adding* or by *substituting* words or sentences.

2. There may be an amendment to an amendment, but not an amendment to that amendment.

3. No amendment should be made which essentially changes the meaning or design of the original resolution.

4. But a substitute may be offered which may change the meaning of the resolution and question under debate.

5. The inconsistency of a proposed amendment with one which has already been adopted is a ground for its rejection by the assembly, upon a vote, but not by the Chairman.

6. The amendment must first be discussed and decided; and then the original resolution as amended.

VOTING.

1. The question is put to vote by the Chairman, having first distinctly restated it, that all may clearly understand how and on what they vote. First the *affirmative*, then the *negative* is called; each so deliberately as to give all an opportunity of voting. He then distinctly announces whether the motion is *carried* or *lost*.

2. Voting is done either by "*aye*" and "*no*," or by *raising the hand*, or by *standing* to be counted, or by *ballot*, or by a *division of the house*, the affirmative taking one side, and the negative the other, until counted; or by calling the "*ayes*" and "*nays*," the Clerk reading the names of the members, and each answering with his vote. The first method is the more common. The last two are resorted to chiefly in legislative assemblies.

3. If the vote as announced by the Moderator is doubted, it is usual to call it the second time, generally by counting.

4. All members should vote, unless for reasons excused.

5. The presiding officer usually votes when the question is taken by ballot; otherwise it is not customary for him to vote, though he has the right. Where the assembly is equally divided, he may, if so disposed, give the casting vote.

6. When the meeting votes by ballot, as is usually done on important questions, *tellers* are appointed by the Chair to distribute, collect and count the ballots.

7. A person not present when the question is taken cannot give his vote.

8. Before the negative is taken, a member may rise and

speaking or proposing amendments, and thus renew the debate. But in modes of taking the question when the vote begins on both sides at once, the debate cannot be renewed, and an attempt to speak is out of order.

9. If a question arise upon a point of order, *e. g.*, the right of a member to vote while the division is taking place, the Chair must decide peremptorily, subject to the correction of the assembly after the division is over.

10. A proposition made to a deliberative assembly is called a *motion*; when propounded to the assembly for acceptance or rejection, it is denominated a *question*; when adopted, it becomes the *order*, *resolution* or *vote* of the assembly (in legislative bodies, a statute).

COMMITTEES.

1. Committees are nominated by the Chairman, at the request of the meeting, or by the members; and their nomination is then confirmed by a vote of the body.

2. Any matter of business, or subject under debate may be *referred* to a committee, with or without *instructions*. The committee make their *report*, which is the result of their investigations; the body then takes action on the report and the recommendations it may contain.

3. The *report* of a committee is *accepted* by a vote, which acknowledges the service of the committee, and takes the report for action before the body. Afterwards any distinct *recommendation* contained in the report is acted on, and may be adopted or rejected.

4. Frequently, however, when the recommendations of the committee are of trifling moment, or likely to be generally acceptable, the report is *accepted* and *adopted* by the same vote.

5. A report may be *re-committed* to the committee, or that committee discharged and another appointed for the same purpose, with or without instructions, for a further consideration

of the subject, so as to present it in a form more likely to meet the concurrence of the body.

6. A committee *with power* to dispose conclusively of the business intrusted to it may be appointed.

7. The first named in the appointment of a committee is by courtesy considered the Chairman, but the committee have the right to appoint their own Chairman.

8. The member who moves the appointment of a committee for a special purpose, is usually, out of courtesy, named Chairman of the committee when appointed.

9. Committees for business protracted in its nature *report progress* from time to time, and are *continued* until their final report is made, or their appointment expires by limitation.

10. A committee is *discharged* by a vote when its business is done and its report accepted. But usually, in routine business, a committee is considered as discharged by the acceptance of its report.

11. Committees may receive instructions when the business is given in charge, or at any stage of its progress, or be allowed discretionary power.

13. The doings of a committee, when adopted, or agreed to in the final question upon a report, become the action of the assembly.

STANDING COMMITTEES.

A committee appointed to act for a given period, or during the recess of the body, is called a *standing committee*. It has charge of a certain department of business assigned by the body, and acts either with power in the final disposition of that business, or under instructions, in preparing it for the action of the body. A standing committee is substantially a minor board, and has its own Chairman, Secretary, records and times of meeting.

COMMITTEE OF THE WHOLE.

When an assembly desires to consider a subject in a manner less formal and restricted than can be done in its ordinary proceedings, it may resolve itself into a committee of the whole for that purpose. This is done by a vote to go into a committee of the whole; and when the specified time arrives, the presiding officer names some member to take the chair, the business is stated, and the body, as committee, proceeds to its consideration, governed by the ordinary rules, except the Chairman has the same right of debate as the members; speakers are not restricted as to time; the previous question cannot be called; no committees can be appointed; no other business than that assigned can be considered; the committee cannot *adjourn*, but *rise*, when its time has expired, and ask permission of the assembly to sit again, if its business is not finished.

When the committee rises, the presiding officer of the body again takes his seat, and the Chairman of the committee reports the result of its deliberations. This form of committee is seldom resorted to, except in legislative bodies.

APPEAL.

The presiding officer announces all votes, and decides all questions as to rules of proceeding and order in debate. But any member who is dissatisfied with his decisions may *appeal* to the body. The presiding officer then puts the question, "Shall the decision of the chair be sustained?" This vote, whether negative or affirmative, is final on the point. The right of appeal is undeniable, but should not be too freely used.

PREVIOUS QUESTION.

Debate may be cut short by a vote to take the *previous question*. This means that the previous, original or main question under discussion be immediately voted on, regardless of

amendments, and secondary questions, and without further debate.

2. If the motion for the previous question be *carried*, then the main question must be immediately taken, without further debate.

3. If the motion for the previous question be *lost*, the debate proceeds, as though no such motion had been made.

4. If the motion for the previous question be *lost*, it cannot be renewed with reference to the same question during that session.

LAY ON THE TABLE.

1. Immediate and decisive action on any question under debate may be deferred by a vote to *lay on the table* the resolution pending. This disposes of the whole question for the present, and ordinarily is in effect a final dismissal of it. But any member has the right, subsequently, to call it up by a motion. The body decides whether it will, or will not, take it up.

2. Sometimes, however, a resolution is laid on the table for the present, or until a specified time, to give place to other business necessary to be done.

POSTPONEMENT.

A simple *postponement* is for a specified time or purpose, the business to be resumed when this time or purpose is reached. But a question *indefinitely postponed* is considered as fully dismissed. It is a general rule that subsidiary motions, such as to lay on the table, for the previous question, or amendment, cannot be applied to each other. The exceptions to this rule are that motions to postpone, to commit, or to amend a principal question may be amended; but subsidiary motions can never be applied to dispose of or suppress each other.

UNDEBATABLE MOTIONS.

1. Certain motions, when once before the body, must be

taken without discussion. These are: (1) The previous question; (2) for indefinite postponement; (3) to commit; (4) to lay on the table; (5) to adjourn.

2. But when these motions are modified by some condition of *time*, *place*, or *purpose*, they become debatable, and subject to the rules of other motions.

3. A body is, however, competent, by a vote, to allow debate on all motions.

MOTION TO RECONSIDER.

1. A motion to reconsider a motion previously passed, must be made by one who voted *for* that motion when passed.

2. If the body decides *to reconsider*, then the motion or resolution so reconsidered is placed before them, as previous to its decision, and may be discussed, rejected, or adopted.

PROFITLESS OR FOREIGN QUESTIONS.

If when a question is introduced a member objects to its discussion as foreign, profitless, or contentious, the chairman should at once put the question, "*Shall this motion be discussed?*" and if decided in the negative, the subject must be dismissed.

ORDER OF THE DAY.

The body may decide to take up some particular business at a specified time. That business thereby becomes the *order of the day* for the time specified, and, when the hour arrives, must be taken up by the call of the chairman, or any member, with or without a vote, all pending business being postponed in consequence.

POINT OF ORDER.

Any member who supposes that a speaker is out of order, or that the discussion is proceeding improperly, may at any time

rise to a point of order. He must distinctly state his question, or objection, which the presiding officer will decide.

PRIVILEGES.

Questions relating to the *rights* and *privileges* of members are of primary importance, and until disposed of, take precedence of all other business, and supersede all other motions except that of *adjournment*.

RULE SUSPENDED.

A rule of order may be *suspended* by a vote of the body, to allow the transaction of business, which could not otherwise be done without a violation of such rule.

FILLING BLANKS.

Where different numbers are suggested for filling blanks, the *highest number*, *greatest distance*, and *longest time* are usually voted on first.

ADJOURNMENT.

1. A simple motion *to adjourn* is always in order, except while a member is speaking, or when taking a vote; it takes precedence of all other motions, and is not debatable.

2. In some deliberative bodies a motion to adjourn is in order while speaking or voting is going on, the business to stand, on re-assembling, precisely as when adjournment took place.

3. A body may adjourn to a specified time. But if no time is mentioned, the fixed or usual time of meeting is understood. If there be no fixed or usual time, then an adjournment without date is equivalent to a dissolution.

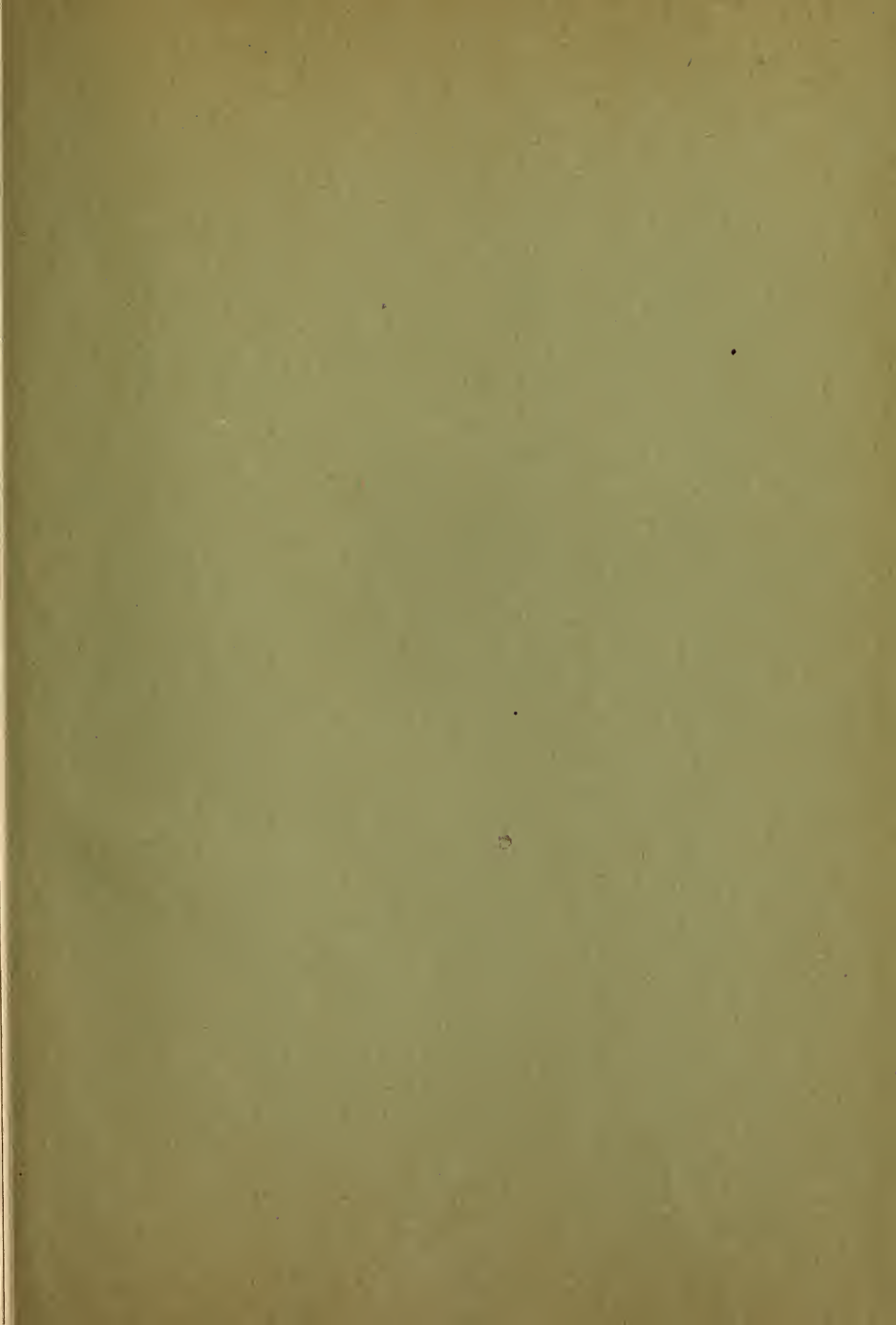
MISCELLANEOUS.

1. In adopting rules of business, it is usual to provide for the mode of their amendment, suspension, or repeal. Where

there is no provision, a rule cannot be suspended in a particular case, except by general consent.

2. When any existing rules of proceeding are disregarded or infringed, any member has a right to require the enforcement of the rule, without debate or delay, it then being too late to alter or suspend it for that particular case.

3. All questions should be decided by a majority of votes, unless by special provision less than a majority be allowed or more than a majority required to effect a decision.



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